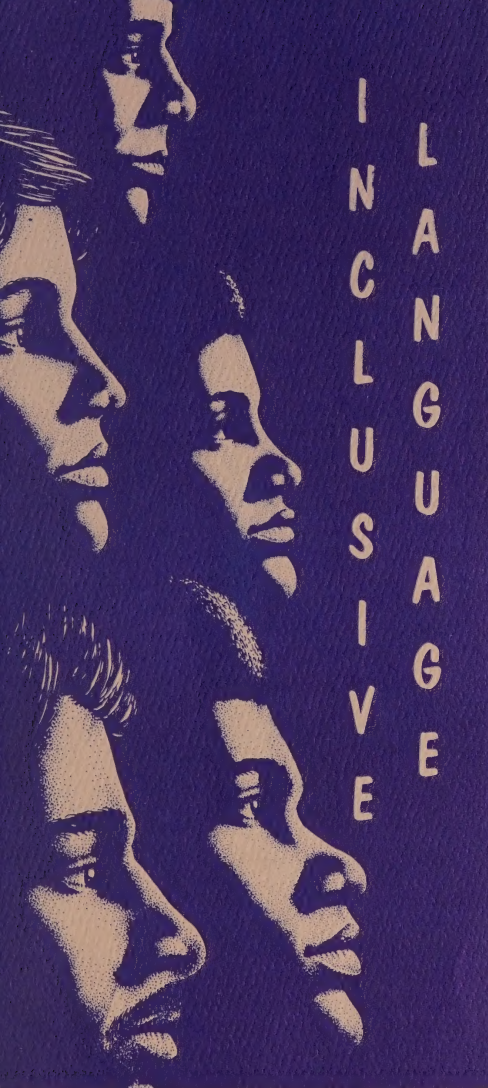




INCLUSIVE LANGUAGE

The Policy of
The Universal Fellowship
of Metropolitan Community
Churches

"The Inclusive Language Policy and Guidelines of UFMCC"

Since its inception, the Universal Fellowship of Metropolitan Community Churches has been committed to inclusivity in its life and faith.

In the 1970's and continuing in the 1980's, the issues of inclusive language (in worship, scriptures, publications, speech) came to the forefront of the whole Christian Church and to the attention of the Universal Fellowship. In 1979, the Board of Elders appointed an Inclusive Language Task Force whose report to the 1981 General Conference in Houston, Texas, was passed overwhelmingly after some amendments were made. That final report forms the policy base for the Universal Fellowship and its local churches regarding the use of inclusive language. Major portions of that report are presented in this pamphlet.

The preamble of the report deals with the question: "Why Inclusive Language?":

"The reason we need to find and use inclusive language in our church life has been widely misunderstood. Inclusive language has often been urged upon congregations on grounds that the use of traditional, non-inclusive language upsets and angers some who then avoid the church. As Christians we need to be concerned about the feelings of others; however, if the only reason we use inclusive language is that it keeps some people from getting upset, then what of those who find the use of inclusive language disturbing because of its unfamiliarity? The principle which guides the life and practice of the church cannot be 'what do most people find comfortable,' but rather, 'what is God's will and purpose?' The reason we need to use

inclusive language is not because we want to keep a particular group happy, but because it is necessary to promote justice, reconciliation and love, the agenda to which we Christians have been called.

A WORLD OF DIVISION

"Because of human sin, we live in a world of division and oppression. Groups which have traditionally exercised control over other groups inevitably and often unconsciously seek to preserve that superior status by denying the same access to power and privilege to others that they themselves enjoy. Such denial may be blatant in the form of discriminatory laws or customs, or it may be hidden but even more potent in the form of oppressive concepts or language. The insidious nature of language which serves to emphasize one group as the norm or standard is that it reinforces that group's primacy and importance every time we think or speak, thus, it becomes automatic or 'natural' to ascribe greater weight to that group. Justice, reconciliation and love demand that we overcome oppression wherever it exists and we cannot exclude the oppressive structures of our language from this task.

WIDENING OUR HEARTS

"The use of inclusive language does more than overcome a barrier to equal access. It frees us to apprehend and convey the wider truth. Paul urges the Corinthians to widen their hearts that they might fully experience the gospel (II Cor. 6:13). In the same spirit, he might urge us to widen our understanding so that we might better grasp the richness and fullness of God as well as of our own humanity. It is our openness to move

beyond comfortable and familiar images that enables us to grow in our relationship with God. The importance of inclusive language is that it serves to liberate everyone."

The Introduction to the guidelines provides a perspective on Christian faith and language and the prophetic task that challenges the Church:

NOT SO SIMPLE

"Language is not so simple a matter as it might first appear. How we speak about something not only describes the experience, but often shapes and creates it. The power and significance of language, words, the word, was clearly understood by the authors of Scripture who identified the act of creation with God's Word, God's speaking. The imagery of God's interaction with humanity is consistently expressed in terms of God's Word or speaking. The early prohibition against uttering God's name was a recognition of the power that a name or word holds.

Indeed, God's delegating to humanity the authority to name the birds and animals was an act of empowerment. Thus, when we deal with language in general and God language in particular, we are venturing into an area of the deepest significance and it is important that we proceed with care and with caution.

CHANGE IS CONSTANT

"At the same time, both the Biblical tradition and the history of the faith community reveal that the one constant in God language is that of change. And how could it be otherwise? For it is a living God whom we worship and respond to. Both as individuals and as communities our understanding and

experience of this God grows as we grow and growth inevitably brings change.

"The Bible in its present form evolved over a period of many centuries. Beginning as stories of faith passed on by word of mouth from generation to generation, these stories were eventually written down and added to.

Different generations of faith communities shaped, edited and retold these stories in light of their own understanding and experience of God. Still other communities later on discussed and debated which stories and which versions would be included as scripture and which would not.

RETELLING THE STORIES

"It is not surprising then, that we, in our age, following the tradition of our forebears in the faith, are retelling and reshaping the great stories of faith in light of our own experience and our own understanding of that same living God.

"Such a restatement is a particular hallmark of any prophetic age, when God calls us into wider understandings of old truths and relationships in light of changing events and experience.

It was after all, the reformulation of the faith by the prophets in response to the destruction of Israel that renewed that faith. It was the restatement of the law in the life and teachings of Jesus that fulfilled that law. It was the re-interpretation of who is the faith community by Paul that laid the foundation for an inclusive and universal church.

GOD IS NOT LIMITED

"The changes that these guidelines represent are in the interest of enlarging and expanding our understanding and experience of God. By no longer identifying God with words or concepts primarily or exclusively associated with one gender, one race, one group, we more faithfully witness to the nature of a God who is not limited to one gender, one race, or one group.

"The fact that such a change is neither familiar nor comfortable for many of us does not mean that we need not expend the effort. [Allowing our lives to be transformed by the power of God often involves our submitting to changes that we initially resist.]

The fact that such a change requires our learning to restate the traditional formulations of our faith in light of God's present Word is no less than other communities of faith have had to do before us. Indeed, to be part of such an emerging restatement of God's Word is not a burden, but a sacred privilege."

DEFINITIONS

The Universal Fellowship has agreed on the following definitions:

"1. What is inclusiveness?

"Inclusiveness is an attitude or stance of mutuality and openness towards others that recognizes everyone's right of equal access to the experience and realization of wholeness and it is a commitment to remove barriers between individuals and among communities that deny such access.

"2. What is inclusive language?



Digitized by the Internet Archive
in 2026 with funding from
CLIR DHC Grant 2026-2028

"Inclusive language reflects an attitude or stance of mutuality and openness towards others that recognizes everyone's right of equal access to the experiences and realization of wholeness.

"Inclusive language reflects a sensitivity to overcome barriers that exist between individuals and among communities in such areas as gender, race, class, age, physical differences, nationality, theological beliefs, culture and lifestyle."

GUIDELINES FOR GENDER

The following guidelines for the use of inclusive language regarding gender were adopted:

"a. References to people:

"i) Use nongendered terms or inclusive gendered terms when referring to all sexes.

"ii) Pronouns should not be of a single gender when referring to all sexes.

"iii) Terms for occupations and roles should not refer to one gender.

"b. Inclusive language for God:

"i) Use nongendered or inclusive gendered terms for God wherever such changes do not alter the fundamental meaning. If gendered term is used, terms of the other gender should be used for balance.

"ii) Balance males images for God with female images.

"iii) Where possible, replace pronouns with nongendered nouns, or use balanced gendered pronouns or words such as 'who', 'whom', 'one', and 'God-self.'

"c. Inclusive language for Jesus the Christ:

"The historical person, Jesus, was male. The historical fact that Jesus was male affirms not that God chose to become incarnate with masculine characteristics, but that Jesus is fully human as well as fully divine. And because Jesus incorporates the humanity of both men and women, it is appropriate to emphasize the full humanity rather than primarily the maleness of Jesus.

"d. The task force recommends as options the use of direct address, adjectives and verbs to replace nouns or pronouns in dealing with inclusive language, carefully considering whether meaning or purpose would be adversely changed."

GUIDELINES FOR RACE

The following guidelines for inclusive language regarding race were also recognized:

"If we are indeed going to be an inclusive church, we must acknowledge that we are the product of our past. Incorporated within our Christian religious heritage is a long history of racism (conscious and unconscious). Racism, whether conscious or unconscious, is destructive and must be overcome

in order for us to be whole in our Christian faith. So, in keeping with our guidelines for inclusivity, we strongly recommend the elimination of racist language, imagery and symbols in references to people, God, Jesus Christ, scripture, hymns, song, liturgy and contemporary language.

"'The paradox of Christianity is that what is wisdom to reason is foolishness to God, and what seems foolish or irrational to reason is the true wisdom that leads to redemption. The darkness from which reason flees is the true path to truth and being. This is the constant teaching of the scriptures. The greatest redemptive acts in the history of salvation were done at night or in darkness of Faith.' (Page 162-3, The Dark Center: A Process Theology of Blackness Bulalia Baltazar, Paulist Press, New York, 1973.)'

"The task force had a problem dealing with the separation of the issues of pigmentation (white, black) and illumination (light, dark). Because of its racism, society has so strongly interwoven the two. In a technical and a theological sense they are indeed separate issues whereas, in their practical application, they are often combined. We need to be especially mindful of how we use terms of lightness and darkness."

A LIFETIME COMMITMENT

Some of the important recommendations of the Task Force included that: Inclusive language be introduced in membership classes; that these guidelines be applied at all levels of the life of UFMCC, in written, visual and spoken form, on the local, national and international levels; that study materials be designed; that candidates for the ministry be

aware of these guidelines; and that date and seasonal references maintain sensitivity to global differences.

Very significantly for all of us in UFMCC, these guidelines were then applied in the editing of our Statement of Faith as we know it today.

The clergy and lay delegates of the 10th General Conference recognized that these are guidelines--meaning that local churches would be entrusted to use and adapt these for local use. We also agreed that the the processes of education and consciousness raising would be a lifetime commitment for all of us.

Finally, the Inclusive Language policy of the Universal Fellowship is not written in stone--meaning that our understanding of inclusiveness must continue to evolve.



REVISED 4/87

Word Search Puzzle

You may work on this puzzle during any "free" time you may have during this workshop. Think about the words in the list which are hidden in the puzzle. How do they relate to our topic of Inclusive Language?

dualism	rules	mutual
control	culture	relational
manipulation	standards	translation
definition	denote	bias
experience	connote	subjective
perception	metaphor	discounting
listening	words	usage
subconscious	context	concrete
inclusive	change	tolerance
language	intent	made
community	self-esteem	growth
ability	communicate	discrimination
naming	liberation	theology
socialized	process	learned
oppression	political	silenced
speech	internalized	illusion
symbol	visibility	access
idolatry	power	hierarchy
ethics	justice	principles

C O N N J U S T I C E C O N T R A L R B
 P R Z E M O G N I N E T S I L U T S U J
 O C O N T E X T X E T O N N O C L O L E
 L S T E N V I S T O L E R A N C E E E C
 I P E P O L I T I C A I G P R O C E S S
 T E E V O C H A N G E Z B W P N I G A I
 I E V P T E C O N C R E T E E W O R D S
 C C I R N N O I T A N I M I R C S I D I
 A H S I E T M A D E M L R O C A S O D N
 L E U N T A M E E T S E F L E S T U E T
 R F L C N E U B O L P A I R P S A I B E
 E R C I I Z N E N X E R J N T L S W O R
 S G N P C C I D E F I N I T I O N E P N
 S S I L E N C E D P R E S S O L O R P A
 U T X E T E A T A L O D M A N E I A R L
 O H P S S T T R A N S L A T I O N B E I
 I E R S U N E U Z C C O N T R O L I S Z
 C O I G N I T N U O C S I D I G I L S E
 S L A N G U A G E C W E P S Y M A I I D
 N O D U M E T A P H O R U C O N O T O E
 O G N A H S S Y M B O L L I O N S Y N S
 C Y Y R T A L O D I L E A I P O W E R S
 B M T E V I S I B I L I T Y R I Z O M E
 U B I A O R D E Z I L A I C O S S U R R
 S S E C C A T E E L C O M M U N I T Y
 S U C H T W O R G E T O N E D L U C I E
 E R B C I H I E R A R C H Y S L I B E R
 C H A J U S I R N E G A S U B I L L U S
 A E R U T L U C H S T A N D A R D S Y S
 U T U A L C O U S U B J E C T I V E O T

Exercise Using:

Universal Fellowship of Metropolitan Community Churches

Official Documents Concerning Inclusive Language

I. Read as much of the excerpts from the Elders Task Force Report and the UFMCC pamphlet as you can in 10 minutes.

II. Reflection

What new issues around inclusive language were revealed to you as you read the materials?

What new insights do you now have regarding the use of inclusive language which you gained from these documents?

What arguments have you heard before? Are there any reasons which you may have or may have heard which were not covered in these materials? If so, what?

Which reasons make the most sense to you for using inclusive language? Do you still have unresolved feelings about inclusive language?

What is God's will & purpose.

Language creates the experience

entrusted to use them.

Dualism Exercise

The western world, Western European and North American culture, has developed out of the Greek philosophy or way of thinking. This "first world" system is particularly based on "cause and effect" and dualistic assumptions.

Dualism is a way of thinking. It poses every problem as an "either/or" question. Answers are expected to be simple choices between two clearly opposite options: one is the right or good answer, the other is wrong or bad.

Answer all of the following "Quiz" questions by circling one answer or the other. Then read the reflection questions which follow them. Do not read the reflection questions until you finish answering the questions.

"QUIZ"

I like cats. True / False
It is a clear day. True / False
Metro Atlanta has good / bad highways.
It is good to eat meat. True / False
When having an argument, we can break up / give in.
I like dogs. True / False
My house is clean / dirty.
Death is painful. True / False
When going out to eat we can eat Chinese / Mexican.
In the next election, vote Democrat / Republican.
Church growth is good. True / False
Snow is good / bad.
Trucks are more / less useful.
I like to sleep with a lot of covers. True / False
Jogging is good / bad.
When going on vacation we can go to Cairo, Ga / Arab, Al.
This quiz is dumb. True / False

Reflection Questions:

How do you feel about having to make decisions between two answers thinking that one was "right" and the other "wrong"? *uncomfortable*
Are there circumstances for each question under which you would have answered differently? *yes*

Are these really all of the options? What other options as answers can you think of for these questions? Did you feel manipulated by the offered answers? *yes*

Dualistic reasoning and choices are often referred to as "black and white". If you were a person of color, how would you feel about this kind of metaphoric language which implies that "black" is "bad", "wrong" or "evil"?

What if your preferences (like/indifferent/dislike) happen to be different from the person asking the questions? How do you feel about who gets to define "right/wrong"? *|||*
...

Word Search Puzzle

You may work on this puzzle during any "free" time you may have during this workshop. Think about the words in the list which are hidden in the puzzle. How do they relate to our topic of Inclusive Language?

dualism	rules	mutual
control	culture	relational
manipulation	standards	translation
definition	denote	bias
experience	connote	subjective
perception	metaphor	discounting
listening	words	usage
subconscious	context	concrete
inclusive	change	tolerance
language	intent	made
community	self-esteem	growth
ability	communicate	discrimination
naming	liberation	theology
socialized	process	learned
oppression	political	silenced
speech	internalized	illusion
symbol	visibility	access
idolatry	power	hierarchy
ethics	justice	principles

C O N N J U S T I C E C O N T R A L R B
 P R Z E M O G N I N E T S I L U T S U J
 O C O N T E X T X E T O N N O C L O L E
 L S T E N V I S T O L E R A N C E E E C
 I P E P O L I T I C A I G P R O C E S S
 T E E V O C H A N G E Z B W P N I G A I
 I E V P T E C O N C R E T E E W O R D S
 C E I R N N O I T A N I M I R C S I D I
 A H S I E T M A D E M L R O C A S O D N
 L E U N T A M E E T S E F L E S T U E T
 R F L C N E U B O L P A I R P S A I B E
 E R G C I I Z N E N X E R J N T L S W O R
 S S I L E N C E D P R E S S O L O R P A
 U T X E T E A T A L O D M A N E I A R L
 O H P S S T T R A N S L A T I O N B E I
 I E R S U N E U Z C C O N T R O L I S Z
 C O I G N I T N U O C S I D I G I L S E
 S L A N G U A G E C W E P S Y M A I I D
 N O D U M E T A P H O R U C O N O T O E
 O G N A H S S Y M B O L L I O N S Y N S
 C Y Y R T A L O D I L E A I P O W E R S
 B M T E V I S I B I L I T Y R I Z O M E
 U B I A O R D E Z I L A I C O S S U R R
 S S S E C C A T E E L C O M M U N I T Y
 S U C H T W O R G E T O N E D L U C I E
 E R B C I H I E R A R C H Y S L I B E R
 C H A J U S I R N E G A S U B I L L U S
 A E R U T L U C H S T A N D A R D S Y S
 U T U A L C O U S U B J E C T I V E O T

(25) v. #. Show Great God of glory.
~~Thou now brought to our sight~~
Thou vision so bright

(427) (VI) Hear God, Creator of us all

(444) vs. 1/2 ~~if~~ That you whole thing in
3 you I/thou - God
4 God replacing Lord.

(452) 2. Tell the sweet story, O Christ of your love
Tell of your power to forgive
Others will trust you if only we prove
True every moment we live
③. Savior (master)

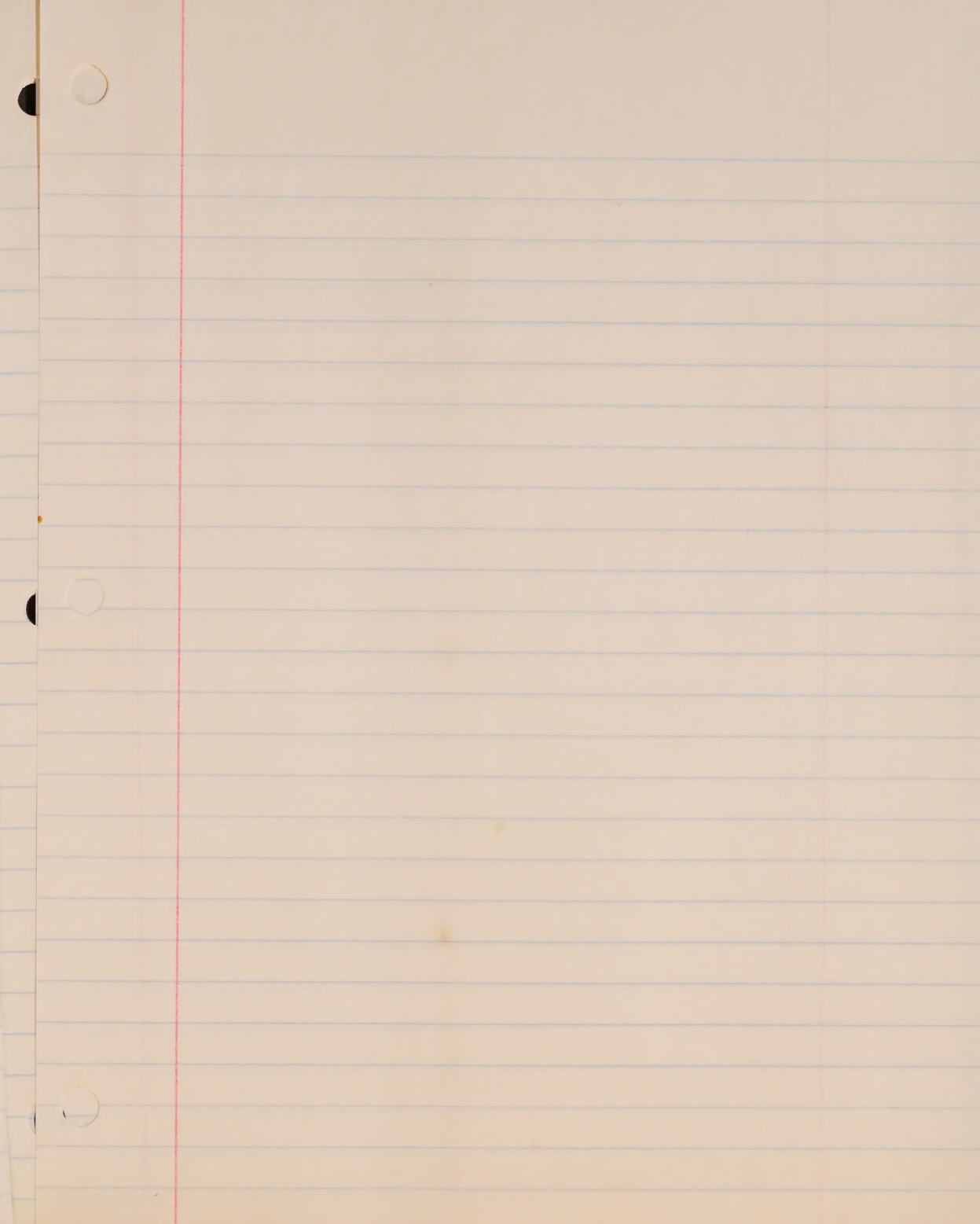
(2) v. 8. How Great God of glory.
~~How bright to our sight~~
 How bright

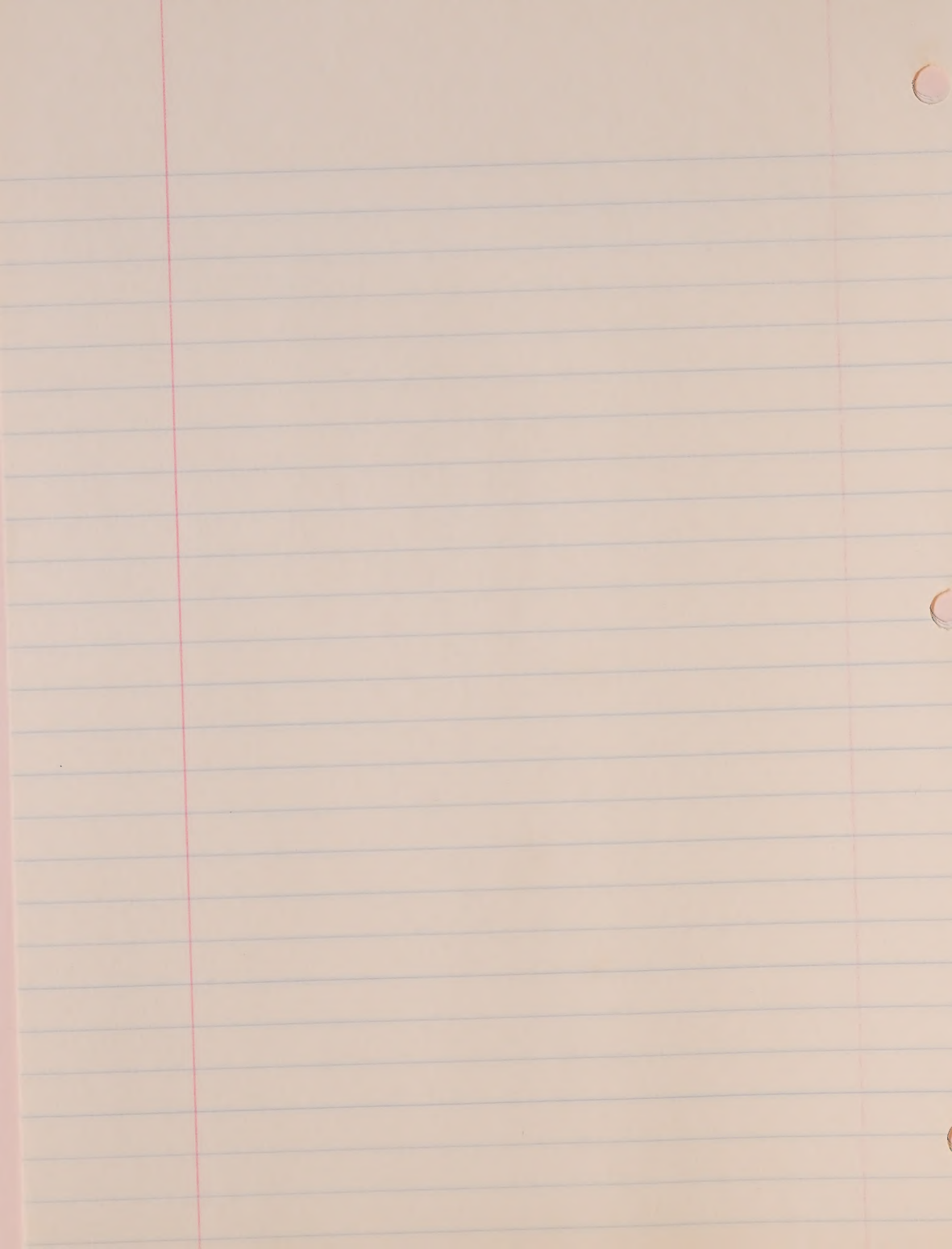
(4) Hear God, Creator of us all

(4) v. 1/2 of that year
 year
 God

Whole thing in
 I/How - God
 referring to

(5) 2. Tell the sweet Bird, O Christ of glory how
 Tell of your power to deliver
 I have will that you of only we know
 You every moment are here
 3. Savior (Master)





The Annual for worship + Celebration
Word Music, Waco Tex 1986

Woodbury was 1982
The house for Woodbury - 1982

Psalm's Anew, Schreck, N. +
Leach M., St Mary's Press,
Minona, Minn. 1986

X against culture

X in "

X of "

X above "

X transforming "

words create the world in which we live &
perceive + understand

Use betrays our position (privileged / oppressed)

Postage (over), 2000, 10
1000, 1000, 1000, 1000
1000, 1000, 1000, 1000

1000, 1000, 1000, 1000
1000, 1000, 1000, 1000

1000, 1000, 1000, 1000
1000, 1000, 1000, 1000



An Inclusive Language Workshop

by Helene H. Loper

©1992

Prepared Originally for use at
All Saints MCC, Atlanta, Georgia

Leader's Notes for Inclusive Language Workshop

Activity Centers:

- Name Tags and "Where Are You?" spectrum
- Playing With a Metaphor
- Dualism "Quiz"
- Names for God
- Naming the Genders and Cats/Dogs
- Hymnal Activity
- Articles and Quotes
- UFMCC Statements
- Group Circle (closing "Where Are You" chart put up last)

Purpose of this workshop: To involve people in their own process of growing more aware of how we human beings use language including aspects of our life in Christian community.

I. Beginning the Workshop (10 minutes from announced start time)

- A. Have tables for activities set up prior to announced start time
- B. As people arrive, invite them to make a name tag and mark where each one feels they are on the "Where Are You" spectrum. (Have several books about names available on the name tag table, with colored pens or markers and name tags.)
- C. Gather in large circle for Introduction

II. Introduction of topic by leader (20 minutes of lecture outline)

A. Understanding ourselves as human beings

- 1. We are all in process - physically, mentally, spiritually
 - a. As Christians, our faith journey is a process of growth
 - b. All of life is a process of change or resistance to it
- 2. Models for Christian change (Niebuhr, Christ and Culture)
 - a. Christ against Culture - rejection of culture
 - b. Christ of Culture - accommodation to culture
 - c. Christ above Culture - dualistic either/or or Paradox - in tension
 - d. Christ Transforming Culture - creative activity of God is at work in history
- 3. Implications of Transformative model for change
 - a. Not legislative
 - b. Expects that change is not only possible but God's will
 - c. Affects every aspect of our world view
 - d. Does not expect immediate perfection

B. Assumptions about language specifically

- 1. Language is a product of culture and everyone who speaks a language is enculturated in it
- 2. Changing language means changing culture and values

3. No one is totally objective about anything - every person comes to each situation out of their own history & bias. We are all limited and subjective in our perceptions and ways of naming.
4. Persons or groups in power control the naming process
5. English, the language which we are using for this workshop, is the product of a patriarchal, dualistic, heterosexist, racist, misogynist, abilist (and other "___ists/isms") culture
6. The purpose of language is COMMUNICATION
 - a. SPEAKING in a way that is understood
 - b. LISTENING to what is being said

C. Words are all metaphors

1. The purpose of language is to communicate
 - a. requires commonly understood symbols/words
 - b. requires listening as well as speaking
 - c. assumes consistency - double standards reveal the subconscious/hidden biases
2. Words are not the real thing, but they do create and shape our understanding of reality
3. Demonstration of a metaphor - colored circles
 - a. enculturation to codependency as individuals
 - loss of part of self
 - merging in relationship with another
 - b. a way of understanding church history
 - as the imbalances of scripture, tradition, experience
 - c. a way of describing community
 - i. white, middle-class, western without other peoples and their gifts/resources
 - ii. a space for becoming whole as a few more whole people tend to stabilize the body - leadership
4. Summary:
 - a. the metaphor is not the reality
 - b. it shapes our understanding of reality
 - c. it carries limitations in applicability
 - d. it is creatively suggestive
 - e. it must be common to the community to be a valid "word"
 - my use of it now makes it common to us here, an example of how leadership's use of words make them standard
5. Even our names chosen at the beginning of the workshop have this metaphoric quality:
 - Mine is "Helene" meaning light and symbolic of wisdom but that is not all of who I am.
 - Neither is it me in reality.
 - Who has the power to name you?

D. Language and Oppression

1. Control of the rules
 - a. Who has power to name

- b. Who has power to frame the questions
and therefore to define the answers
 - c. Who has the right to interrupt
 - d. Who is made invisible
 - e. Contradictions/double standards not perceived by the
privileged/oppressors
2. For our context - Dualism (will have opportunity to
experience this later)
- a. imposes a thought pattern already defined by culture
and encoded in our use of words
 - b. results in superior/inferior and worthiness approach
 - c. creates a division of labor which results in different
experiences (leading to different ways of speaking)
3. "___isms" are related to if not based on dualism
- a. establish hierarchy in value and power
4. Our use of language betrays our position
- a. of ignorance or denial
 - b. of our own self-esteem
 - c. of participation in the system or work for change
(i.e. How we use language, and inclusive language in
particular, IS important.)

IV. Moving into the Activity Centers (15 minutes per center)

- A. There are many ways of exploring our use of language.
Our focus today is as individuals in a faith community.
- B. The activities touch in one way or another on
- 1. God language - God, Jesus, Spirit
 - 2. Scripture - as culturally bound by the necessity of language
and human experiences contained in it
 - 3. People references - female/male, race, differently able,
experiential differences, etc.
 - 4. Dualism and the value system it carries
 - 5. Maybe you will find more
- C. How to proceed
- 1. You began "journaling" when you did your name - continue it.
Your notes will be very helpful when we gather to reflect.
There is more paper if you need it.
 - 2. You will have a short 15 minutes at each activity center.
Therefore please move quickly on when time is called.
 - 3. Begin anywhere (>18) and proceed in numerical order of the
centers, 5-6 per table only.
 - ← 4. We will break after 3 activities for lunch/snack then resume
 - 5. It is okay to talk but please remember that other groups are
working on other activities around you.
 - 6. If you finish an activity early, are bored or offended, make
your journal notes and work on the puzzle or you may move
to the name tag table and play with the metaphor.

IV. Do the Activity Centers

The break half way through is important whether it is for a
meal or not, people need it.

Keep up with the time. Announce the time to change centers.
Monitor the number of people at each center and the noise level.

1. The first part of the document is a letter from the author to the editor of the journal. The letter is dated 1950 and is addressed to the editor of the journal. The letter is written in a formal and polite manner. The author expresses his appreciation for the editor's work and his interest in the journal. He also mentions that he has received the journal and is looking forward to reading it.

2. The second part of the document is a letter from the editor to the author. The letter is dated 1950 and is addressed to the author. The letter is written in a formal and polite manner. The editor expresses his appreciation for the author's letter and his interest in the journal. He also mentions that he has received the journal and is looking forward to reading it.

3. The third part of the document is a letter from the author to the editor of the journal. The letter is dated 1950 and is addressed to the editor of the journal. The letter is written in a formal and polite manner. The author expresses his appreciation for the editor's work and his interest in the journal. He also mentions that he has received the journal and is looking forward to reading it.

4. The fourth part of the document is a letter from the editor to the author. The letter is dated 1950 and is addressed to the author. The letter is written in a formal and polite manner. The editor expresses his appreciation for the author's letter and his interest in the journal. He also mentions that he has received the journal and is looking forward to reading it.

5. The fifth part of the document is a letter from the author to the editor of the journal. The letter is dated 1950 and is addressed to the editor of the journal. The letter is written in a formal and polite manner. The author expresses his appreciation for the editor's work and his interest in the journal. He also mentions that he has received the journal and is looking forward to reading it.

6. The sixth part of the document is a letter from the editor to the author. The letter is dated 1950 and is addressed to the author. The letter is written in a formal and polite manner. The editor expresses his appreciation for the author's letter and his interest in the journal. He also mentions that he has received the journal and is looking forward to reading it.

7. The seventh part of the document is a letter from the author to the editor of the journal. The letter is dated 1950 and is addressed to the editor of the journal. The letter is written in a formal and polite manner. The author expresses his appreciation for the editor's work and his interest in the journal. He also mentions that he has received the journal and is looking forward to reading it.

8. The eighth part of the document is a letter from the editor to the author. The letter is dated 1950 and is addressed to the author. The letter is written in a formal and polite manner. The editor expresses his appreciation for the author's letter and his interest in the journal. He also mentions that he has received the journal and is looking forward to reading it.

9. The ninth part of the document is a letter from the author to the editor of the journal. The letter is dated 1950 and is addressed to the editor of the journal. The letter is written in a formal and polite manner. The author expresses his appreciation for the editor's work and his interest in the journal. He also mentions that he has received the journal and is looking forward to reading it.

10. The tenth part of the document is a letter from the editor to the author. The letter is dated 1950 and is addressed to the author. The letter is written in a formal and polite manner. The editor expresses his appreciation for the author's letter and his interest in the journal. He also mentions that he has received the journal and is looking forward to reading it.

V. Reflection together as a group - learning from each other (1 hour)

- A. Tell about an "ah-ha" moment you had today, something that just jumped out at you and you said, "WOW!"
- B. Tell how you feel about the various aspects of language that you have explored today.
- C. Lay out and look at the results of the Describing and Names for God activities. Are there any patterns? Comments?
- D. What feelings do you have about being involved in social change through changing our use of language?
Is social change, the inclusion of all people, important to you?
What are you willing to give of yourself to be God's agent in transforming society?
- E. As a part of a Christian community, what do you see as your role and responsibility regarding your use of language and your ways of dealing with others and their language? (Use "I" statements)
- F. Closing exercise:

Hang the circle chart on the wall

About the "Where Are You Now?" chart.

Being "same" or "unsettled" is not "bad".

Having "new understanding" is not necessarily "good".

Each is a description relative to whatever YOU define.

No one, not even your leaders, knows or does perfectly.

All of this earthly life is a process of going through cycles of feeling settled, unsettled, resettled.

This is what a journey of faith with God is about, as individuals and as a faith community.

And the expectation is not that we should all be in the same place at the same time. (Unrealistic expectations are the single most common cause for disappointment!)

People mark the chart as they leave the group.

III. Journaling

An important part of this workshop is keeping a journal of you and the things that you may learn. Begin now, as you choose your name and acknowledge where you are, to write down any thoughts or insights you have. If you need more paper, there are extra sheets and get it. This workshop will move quickly at times and your notes will be invaluable later on. Remember that whenever inside of you during this time. You will want to be in harmony with the workshop without worrying about forgetting something you need to remember.

VI. Meeting together as a group, the members of the group will discuss the following points:

a. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

b. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

c. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

d. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

e. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

f. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

g. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

h. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

i. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

j. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

k. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

l. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

m. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

n. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

o. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

p. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

q. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

r. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

s. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

t. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

u. Will you be able to find a suitable place for the group to meet? (Consider not only the cost but also the location.)

Name Tags and "Where Are You?"

I. Naming yourself

As you enter this workshop on Inclusive Language, you are invited to first name yourself. Write on your name tag only the name you want to be called. If you write a double name, it means you want to be called both. If you see someone else wearing a double name, try to use both because that is what that person says they want to be called when addressed.

Several books about names (mostly first names) are located on this table. You may want to know more about your name or are considering naming yourself differently. Some want to have nick-names. Others prefer to use their last names only. For instance some people of color prefer to be called by their last names. This practice arose because first names are used for blacks and other people of color as a way of not recognizing their full adult identity and rights as human beings in the work sphere of life.

II. "Where Are You?"

On the wall is a spectrum of possible attitudes you may have as you enter this workshop. Use whatever color pen you like to mark where you are/feel about inclusive language. If none of the options fit, write your own words where you feel they are appropriate.

III. Journaling

An important part of this workshop is keeping a record of how you feel and/or what you may learn. Begin now, as you choose your name and acknowledge where you are, to write down any feelings or insights you gain. If you need more paper, come back to this table and get it. This workshop will move quickly at times and your notes will be invaluable later for recalling what happens inside of you during this time. They will also free you to continue with the activities without worrying about forgetting something you want to remember.

1. Background

The first stage of the project was to establish a baseline of the current situation. This was done by conducting a series of interviews with key personnel in the organization. The purpose of these interviews was to identify the major issues and concerns of the organization and to determine the scope of the project. The second stage of the project was to conduct a detailed analysis of the data collected during the first stage. This analysis was done in order to identify the root causes of the problems and to develop a plan of action to address them. The third stage of the project was to implement the plan of action and to monitor the results. This was done in order to ensure that the project was on track and to make any necessary adjustments.

The first stage of the project was to establish a baseline of the current situation. This was done by conducting a series of interviews with key personnel in the organization. The purpose of these interviews was to identify the major issues and concerns of the organization and to determine the scope of the project. The second stage of the project was to conduct a detailed analysis of the data collected during the first stage. This analysis was done in order to identify the root causes of the problems and to develop a plan of action to address them. The third stage of the project was to implement the plan of action and to monitor the results. This was done in order to ensure that the project was on track and to make any necessary adjustments.

2. Objectives

The first objective of the project was to identify the major issues and concerns of the organization. This was done by conducting a series of interviews with key personnel. The second objective of the project was to determine the scope of the project. This was done by conducting a detailed analysis of the data collected during the first stage. The third objective of the project was to develop a plan of action to address the issues and concerns identified during the first stage. This was done by conducting a detailed analysis of the data collected during the first stage.

3. Methodology

The first stage of the project was to establish a baseline of the current situation. This was done by conducting a series of interviews with key personnel in the organization. The purpose of these interviews was to identify the major issues and concerns of the organization and to determine the scope of the project. The second stage of the project was to conduct a detailed analysis of the data collected during the first stage. This analysis was done in order to identify the root causes of the problems and to develop a plan of action to address them. The third stage of the project was to implement the plan of action and to monitor the results. This was done in order to ensure that the project was on track and to make any necessary adjustments.

Word Search Puzzle

You may work on this puzzle during any "free" time you may have during this workshop. Think about the words in the list which are hidden in the puzzle. How do they relate to our topic of Inclusive Language?

dualism	rules	mutual
control	culture	relational
manipulation	standards	translation
definition	denote	bias
experience	connote	subjective
perception	metaphor	discounting
listening	words	usage
subconscious	context	concrete
inclusive	change	tolerance
language	intent	made
community	self-esteem	growth
ability	communicate	discrimination
naming	liberation	theology
socialized	process	learned
oppression	political	silenced
speech	internalized	illusion
symbol	visibility	access
idolatry	power	hierarchy
ethics	justice	principles

C O N N J U S T I C E C O N T R A L R B
 P R Z E M O G N I N E T S I L U T S U J
 O C O N T E X T X E T O N N O C L O L E
 L S T E N V I S T O L E R A N C E E E C
 I P E P O L I T I C A I G P R O C E E S S
 T E E V O C H A N G E Z B W P N I G A I
 I E V P T E C O N C R E T E E W O R D S
 C C I R N N O I T A N I M I R C S I D I
 A H S I E T M A D E M L R O C A S O D N
 L E U N T A M E E T S E F L E S T U E T
 R F L C N E U B O L P A I R P S A I B E
 E R C I I Z N E N X E R J N T L S W O R
 S G N P C C I D E F I N I T I O N E P N
 S S I L E N C E D P R E S S O L O R P A
 U T X E T E A T A L O D M A N E I A R L
 O H P S S T T R A N S L A T I O N B E I
 I E R S U N E U Z C C O N T R O L I S Z
 C O I G N I T N U O C S I D I G I L S E
 S L A N G U A G E C W E P S Y M A I I D
 N O D U M E T A P H O R U C O N O T O E
 O G N A H S S Y M B O L L I O N S Y N S
 C Y Y R T A L O D I L E A I P O W E R S
 B M T E V I S I B I L I T Y R I Z O M E
 U B I A O R D E Z I L A I C O S S U R R
 S S S E C C A T E E L C O M M U N I T Y
 S U C H T W O R G E T O N E D L U C I E
 E R B C I H I E R A R C H Y S L I B E R
 C H A J U S I R N E G A S U B I L L U S
 A E R U T L U C H S T A N D A R D S Y S
 U T U A L C O U S U B J E C T I V E O T

Session Exercises

Playing with a Metaphor

During the beginning of this workshop, a metaphor was introduced to describe relationships with ourselves, one another and as a community.

The visual aids for this metaphor are on this table. If you finish an activity sooner than the allotted time, you may play with these circles and semi-circles.

Explore your own ideas about the metaphor. Pick up the pieces of paper and manipulate them, play with them. Imagine and try other ways of combining them, holding them, using them.

Are there applications which were not mentioned earlier? Can you think of some ways in which this particular metaphor is not perfectly descriptive of relationships? Are there aspects of relationships which are omitted in this metaphor? What are the limits of the use of this concrete illustration? In other words, are there more ways that these circles and semi-circles can illustrate the concept of relatedness or that do not fit it accurately?

Death is painful. True / False
When going out to eat we always eat Chinese / Mexican.
In the past election, vote Democrat / Republican.
Church work is good. True / False
Love is good / bad.
Trucks are more / less useful.
I like to sleep with a lot of covers. True / False
Looking is good / bad.
When going on vacation we take up to 400 lbs. / 40 lbs.
This girl is smart. True / False

Selection Questions

How do you feel about having to make decisions between two options thinking that one was "right" and the other "wrong"?

Are there circumstances for each question under which you would have answered differently?

Are these really all of the options? What other options are possible and are listed in the other questions? Did you feel manipulated by the allotted answers?

Questions involving and choices are often referred to as "black and white". If you were a person of color, how would you feel about this kind of metaphorical language which implies that "black" is "bad", "wrong" or "evil"?

What if your preferred (like/dislike/love/hate) answer is not different from the person asking the questions? How do you feel about who gets to define "right/wrong"?

Director with a Message

During the morning of this morning, a message was
received from the Director with the following
message: "The Director is in the office."

The Director is in the office and is in the office.
The Director is in the office and is in the office.
The Director is in the office and is in the office.

During the morning of this morning, a message was
received from the Director with the following
message: "The Director is in the office."

During the morning of this morning, a message was
received from the Director with the following
message: "The Director is in the office."

Dualism Exercise

The western world, Western European and North American culture, has developed out of the Greek philosophy or way of thinking. This "first world" system is particularly based on "cause and effect" and dualistic assumptions.

Dualism is a way of thinking. It poses every problem as an "either/or" question. Answers are expected to be simple choices between two clearly opposite options: one is the right or good answer, the other is wrong or bad.

Answer all of the following "Quiz" questions by circling one answer or the other. Then read the reflection questions which follow them. Do not read the reflection questions until you finish answering the questions.

"QUIZ"

I like cats. True / False
It is a clear day. True / False
Metro Atlanta has good / bad highways.
It is good to eat meat. True / False
When having an argument, we can break up / give in.
I like dogs. True / False
My house is clean / dirty.
Death is painful. True / False
When going out to eat we can eat Chinese / Mexican.
In the next election, vote Democrat / Republican.
Church growth is good. True / False
Snow is good / bad.
Trucks are more / less useful.
I like to sleep with a lot of covers. True / False
Jogging is good / bad.
When going on vacation we can go to Cairo, Ga / Arab, Al.
This quiz is dumb. True / False

Reflection Questions:

How do you feel about having to make decisions between two answers thinking that one was "right" and the other "wrong"?

Are there circumstances for each question under which you would have answered differently?

Are these really all of the options? What other options as answers can you think of for these questions? Did you feel manipulated by the offered answers?

Dualistic reasoning and choices are often referred to as "black and white". If you were a person of color, how would you feel about this kind of metaphoric language which implies that "black" is "bad", "wrong" or "evil"?

What if your preferences (like/indifferent/dislike) happen to be different from the person asking the questions? How do you feel about who gets to define "right/wrong"?

The author's style, however, is not as good as that of the other two. The author's style is not as good as that of the other two. The author's style is not as good as that of the other two.

British literature is a very important part of the world's literary heritage. It has produced many great writers and works of art. British literature is a very important part of the world's literary heritage.

There are many different types of British literature. Some are written in English, while others are written in other languages. There are many different types of British literature.

1812

The year 1812 was a very important year in British history. It was the year of the Battle of Waterloo, which was a decisive battle between the British and the French. The year 1812 was a very important year in British history.

British Literature

British literature is a very important part of the world's literary heritage. It has produced many great writers and works of art. British literature is a very important part of the world's literary heritage.

Names for God Exercise

Describing Each Other

Number and Date

I. Our favorite names for God

Each of us have particular names for God which we use regularly in our personal relationship with God and in our references to God. List those which are your favorites on the community chart. Can you tell why you like and use these names? Are there names you do not like? Can you tell why?

II. Expanding our knowledge of names for God

The Bible is full of names for God. Most begin from stories about God's action in life. God is a god of verbs. The verbs then become adjectives which describe God. Nouns which become names develop out of these.

The following list of verses in Psalms is very limited. It does not even cover all the possible names for God in Psalms. But these can begin the process of discovery. Look at each verse's context for indications of stories behind their use.

9:2	16:1	17:13
18:1,30	19:1,14	23:1
24:1	26:1	27:1
31:1-5	33:6	34:4
37:17	42:2	45:3
54:4	60:6	65:5
68:5	69:13,16	71:1
78:1	80:1,4	83:18

What actions or descriptions of God suggest names for God?

What metaphors are used to name God?

When you think about God, does a name bring up particular aspects of God which are helpful for your needs?

Are your needs always the same?

Do you find any "new" names for God and ways of relating to God which you like in these texts?

Describing Each Other: Gender and Pets

Each small group will do their own charts in this activity. There are two charts for each group. In our large gathering at the end of the workshop, we will combine them for reflection. The color scheme listed below is important for this reflection so (please!) be careful about which marker you are using and write legibly.

One chart is for men and women. Men use orange colors and women use greens to write on this chart. Each person is to write their own descriptive words about men and women in the appropriate columns (women/men). I assume that everyone is either male or female.

The other chart is for dog lovers and cat lovers. Each person is to write their own descriptive words about cats and dogs in the appropriate columns (dog/cat). Use the color scheme as follows:

If you like neither cats nor dogs,
write in black or brown.

If you like cats only, use red colors.

If you like dogs only, use blue colors.

If you like both cats and dogs,

use red for the cat side and blue for the dog side.

Describing Each Group
Number and Page

Each small group will be given ten minutes to take
participation. There will be one group for each group. In the large
group, we will be the majority. We will continue to
the other side. The other side will be the majority.
The other side will be the majority. The other side will be the majority.

The other side will be the majority. The other side will be the majority.
The other side will be the majority. The other side will be the majority.
The other side will be the majority. The other side will be the majority.
The other side will be the majority. The other side will be the majority.

The other side will be the majority. The other side will be the majority.
The other side will be the majority. The other side will be the majority.
The other side will be the majority. The other side will be the majority.
The other side will be the majority. The other side will be the majority.

The other side will be the majority. The other side will be the majority.
The other side will be the majority. The other side will be the majority.
The other side will be the majority. The other side will be the majority.
The other side will be the majority. The other side will be the majority.

Hymnal Activity

You are planning a worship service as temporary worship coordinator in your congregation.

You need to choose three hymns from "The Hymnal for Worship and Celebration" which is the congregation's only hymnal. One is a hymn of praise from hymn numbers 1-25, one is a prayer hymn from numbers 425-443, and one is a hymn of dedication from numbers 444-456. At least one of these hymns should use "we/us" language for the faith community which has gathered to worship.

Since you are now aware of reasons for choosing hymns which are inclusive, you are looking for those which use the least exclusive language. (ie. God language is not gendered, human language is not masculine, and metaphors are not exclusive or offensive to people of color, those who are differently abled, etc.) If you must use a hymn that is "flawed", make a note beside its number telling how you would handle it during the worship service.

As you go through these hymns, you will find some are old favorites, some are unknown, some are not very inclusive as you look at them closer. The theology (understanding of God, human beings and creation) of some may be unacceptable to you and the congregation. Since it is not healthy to use the same hymns every week, you may want to make a list of ones which may be used and then choose your hymns from that list. If there are any particularly offensive hymns, you may want to note them on a "NO!" list with reasons why. Do whatever you need to do to not get bogged down and to get through this task (your selections are needed in 15 minutes for the bulletin!)

Reflection

Was this task easy? Difficult? Why?

How did you feel about The Hymnal before you began this activity? How do you feel about it now? Would it be worth the investment for your congregation to "buy into" the UFMCC Hymnal Project or some other recent inclusive hymnal in order to obtain revised and new hymns which are more inclusive? (This is not intended as a sales pitch but to remind you that there are other options for dealing with hymn selection in your long term plan.)

You are making a serious mistake in assuming that the
government is your enemy.

The fact is that the government is the only
powerful and organized force in the country. It is
the only force that can bring about a change in the
status quo. It is the only force that can bring about
a change in the status quo. It is the only force that
can bring about a change in the status quo.

While you are sure of the government's intentions,
which are known to you, the government is not sure of
your intentions. It is not sure of your intentions.
It is not sure of your intentions. It is not sure of
your intentions. It is not sure of your intentions.

It is not sure of your intentions. It is not sure of
your intentions. It is not sure of your intentions.
It is not sure of your intentions. It is not sure of
your intentions. It is not sure of your intentions.

Continued

THE NEW YORK TIMES, MAY 1, 1941

How can you tell about the future of the world?
You can tell about the future of the world. You can
tell about the future of the world. You can tell about
the future of the world. You can tell about the future
of the world. You can tell about the future of the
world. You can tell about the future of the world.

Articles Activity

There are several articles collected here and a page of shorter excerpts. Read each statement or article carefully.

Make notes on how you feel about each item. Think about how you would feel if you were differently gendered, colored, abled or cultured and were hearing these statements.

What double standards do you detect? What are some of the assumptions of these representative speakers or groups? What naivete is exposed by their words and positions? Would you describe them as "objective", "subjective" or in some other category? Do you feel good about trying to categorize these people and statements?

There is a striking parallel of "the liturgist" in the "Christian Century" excerpt to the "rules" of language and to our particular context. UFMCC and All Saints MCC emphasize the use of inclusive language in worship particularly. Some people feel "hostage" to this demand for the use of inclusive language. Others feel "hostage" to an oppressive system when it is not used.

Given the context of this workshop, most of you are gay men or lesbians. Many of you "came out" after you became an adult. Can you remember a time when you were on the other side of the arguments about homosexuality? Do you remember the process it has taken you to get where you are now? Would you have done it if you did not have to deal with your own oppression? (Would the people of Israel have left Egypt if they were happy?!) Are there lessons we can learn from our own journeys which help us empathize with others who are oppressed and/or with those who are trying to understand what is not their own experience because they are the privileged or majority in our cultural context?

Reflect on these and any other examples and experiences of language used in exclusive ways which you may have had. Who is responsible for what in each situation? In other words, for what are the people who speak held accountable? Who is responsible for learning and change and who is responsible for speaking for change when it is needed? How does this affect us as we try to build relationships and live as a faith community?

There are several religious colleges here and a large one at Worcester. There are many ministers in various churches.

There are no very large towns here. Little towns are scattered about. The people are generally well educated and are very kind and hospitable.

There are several churches in the town. There are many ministers in various churches. There are many churches in the town. There are many churches in the town. There are many churches in the town.

There are many churches in the town. There are many churches in the town. There are many churches in the town. There are many churches in the town. There are many churches in the town.

There are many churches in the town. There are many churches in the town. There are many churches in the town. There are many churches in the town. There are many churches in the town.

There are many churches in the town. There are many churches in the town. There are many churches in the town. There are many churches in the town. There are many churches in the town.

STATEMENTS OF VARIOUS TYPES

FROM A RACISM WORKSHOP:

Power + Prejudice = _____ism

"INSTITUTIONS, 'Are fairly stable social arrangements and practices through which collective actions are taken.'"

Persons who receive the benefits of a society's system, whether they consciously understand it and/or intend to support that system or not, do in fact participate in and have a vested interest in perpetuating its practices.

American history textbook chapter titles/statements:

"Columbus Discovers America"

"Pioneer Settlement of the West"

"The Negro Problem"

"The Indian Problem"

Teacher to a young student whose primary language is not English: "For your own good, you will be punished if I ever hear you using any language but English in class."

FROM AN ARTICLE IN "CHRISTIAN CENTURY":

"...but I read the following joke in an article by George B. Wilson, S.J., in 'America': 'Question: What's the difference between a liturgist and a terrorist? Answer: You can negotiate with a terrorist.'"

"Wilson goes on to point out that it is legalistic 'rubricists' and not liturgists who create unreasonable demands. 'Rubricists... focus on forms... Form is the point.' He adds, 'As the dark joke alerts us, rubricists do not negotiate, they hold others hostage.'"

STATEMENT OF WORKING PAPER

STATE OF NEW YORK

IN SENATE

REPORT OF THE COMMISSIONER OF THE DEPARTMENT OF SOCIAL SERVICES

IN RESPONSE TO A RESOLUTION OF THE SENATE

ADOPTED APRIL 1, 1964

REPORT OF THE COMMISSIONER OF THE DEPARTMENT OF SOCIAL SERVICES

IN RESPONSE TO A RESOLUTION OF THE SENATE

ADOPTED APRIL 1, 1964

REPORT OF THE COMMISSIONER OF THE DEPARTMENT OF SOCIAL SERVICES

IN RESPONSE TO A RESOLUTION OF THE SENATE

REPORT OF THE COMMISSIONER OF THE DEPARTMENT OF SOCIAL SERVICES

IN RESPONSE TO A RESOLUTION OF THE SENATE

ADOPTED APRIL 1, 1964

The following material is taken from the

Report of the Elders Task Force on Inclusive Language
to
the 1981 UFMCC General Conference

The following material is taken from the

Report of the Board of Directors of the
12
The First National Bank of Chicago

Inclusive Language Task Force

Introduction to Guidelines

The inclusive language task force was created to deal with the issue of language. Language, however, is not so simple a matter as it might first appear. How we speak about something not only describes the experience, but often shapes and creates it. The power and significance of language, words, the word was clearly understood by the authors of Scripture who identified the act of creation with God's Word, God's speaking. The early prohibition against uttering God's name was a recognition of the power that a name or word holds. Indeed, God's delegating to humanity the authority to name the birds and animals was an act of empowerment. Thus, when we deal with language in general and God language in particular, we are venturing into an area of the deepest significance, and it is important that we proceed with care and with caution.

At the same time, both the Biblical tradition and the history of the faith community reveal that the one constant in God language is that of change. And how could it be otherwise? For it is a living God whom we worship and respond to. Both as individuals and as communities our understanding and experience of this God grows as we grow, and growth inevitably brings change.

The Bible in its present form evolved over a period of many centuries. Beginning as stories of faith passed on by word of mouth from generation to generation, these stories were eventually written down and added to. Different generations of faith communities shaped, edited, and retold these stories in light of their own understanding and experience of God. Still other communities later on discussed and debated which stories and which versions would be included as scripture and which would not. (The fact that even today, the Jews, the Catholics, and the Protestants all have slightly different scriptures vividly demonstrates that different perspectives have led communities to different determinations of God's Word.)

It is not surprising then, that we, in our age, following the tradition of our forebearers in the faith, are retelling and reshaping the great stories of faith in light of our own experience and our own understanding of that same living God.

Such a statement is a particular hallmark of any prophetic age, when God calls us to wider understandings of old truths and relationships in light of changing events and experience. It was after all, the reformulation of the faith by the prophets in response to the destruction of Israel that renewed that faith. It was the restatement of the law in the life and teaching of Jesus that fulfilled that law. It was the re-interpretation of who is the faith community by Paul that laid the foundation for an inclusive and universal church.

Any such change is also accompanied by tremendous resistance and hostility by those who seek to be loyal to the old formulations. Religious institutions and leaders in particular are susceptible to

this form of blindness. Jesus' complaint that the people who loudly proclaim their veneration of the prophets of old are the same people who are stoning the prophets in their midst, is no less a problem in our own age.

If we can be certain that God is asking each of us to change in our understanding, we can be less certain as to the direction of that change. Is a new direction the leading of a living God or is it a turning away from the path that God has set before us? This, of course, is always the crucial question. For in our struggle together as a community, the debate is never between those who say we should follow the Word of God and those who say we should not - how easy that would be! But rather between those who have differing understandings of what in fact is God's Word for us. Since we know that our knowledge and our prophecy is imperfect, we cannot pretend that any of our beliefs, no matter how deeply held, are final or error-free formulations. How then do we approach change? It seems that we must always ask the same question. Does the intended change lead to a richer, deeper, more faithful understanding and experience of the God we have met in our own lives as well as in the testimony of the communities of faith throughout the ages, or does it lead to some diminished or self-serving view? This question does not always yield an immediate answer, but at least it delivers us from the meaningless spectacle of shouting Bible verses at one another and pretending that such a futile exercise is true reflection and examination.

In approaching the question of inclusive language, we need to consider the nature of the change that would take place. For what is being proposed is not merely a cosmetic change to politically mollify vociferous factions in our midst, but rather a different way of thinking, understanding, and speaking about God. Is that way a richer, deeper, more faithful one, or a diminished and self-serving one?

The members of the inclusive language task force, though representing diverse cultural and theological perspectives, are united in believing the guidelines here presented will enrich rather than diminish our faith experience. For the changes that these guidelines represent are in the interest of enlarging and expanding our understanding and experience of God. By no longer identifying God with words or concepts primarily or exclusively associated with one gender, one race, one group, we more faithfully witness to the nature of a God who is not limited to one gender, one race, or one group.

The fact that such a change is neither familiar nor comfortable for many of us does not mean that we need not expend the effort. Allowing our lives to be transformed by the power of God often involves our submitting to changes that we initially resist. The fact that such a change requires our learning to restate the traditional formulations of our faith in light of God's present Word is no less than other communities of faith have had to do before us. Indeed, to be part of such an emerging restatement of God's Word is not a burden, but a sacred privilege.

Preamble

The reason we need to find and use inclusive language in our church life has been widely misunderstood. Inclusive language has often been urged upon congregations on grounds that the use of traditional, non-inclusive language upsets and angers some who then avoid the church. As Christians we need to be concerned about the feelings of others; however, if the only reason we use inclusive language is that it keeps some people from getting upset, then what of those who find the use of inclusive language disturbing because of its unfamiliarity? The principle which guides the life and practice of the church cannot be 'what do people find most comfortable,' but rather 'what is God's will and purpose.' The reason we need to use inclusive language is not because we want to keep a particular group happy, but because it is necessary to promote justice, reconciliation and love, the agenda to which we Christians have been called.

Because of human sin, we live in a world of division and oppression. Groups which have traditionally exercised control over other groups inevitably and often unconsciously seek to preserve that superior status by denying the same access to power and privilege to others that they themselves enjoy. Such denial may be blatant in the form of discriminatory laws or customs, or it may be hidden but even more potent in the form of oppressive concepts or language. The insidious nature of language which serves to emphasize one group as the norm or standard is that it reinforces that group's primacy and importance every time we think or speak, thus, it becomes automatic or 'natural' to ascribe greater weight to that group. Justice, reconciliation and love demand that we overcome oppression wherever it exists, and we cannot exclude the oppressive structures of our language from this task.

The use of inclusive language does more than overcome a barrier to equal access. It frees us to apprehend and convey the wider truth. Paul urges the Corinthians to widen their hearts that they might fully experience the gospel (I Cor. 6:13). In the same spirit, he might urge us to widen our understanding so that we might better grasp the freshness and fullness of God as well as our own humanity. It is our openness to move beyond comfortable and familiar images that enables us to grow in our relationship with God. The importance of inclusive language is that it serves to liberate everyone.

Section I

1. What is inclusiveness?

Inclusiveness is an attitude or stance of mutuality and openness towards others that recognizes everyone's right of equal access to the experience and realization of wholeness, and it is a commitment to remove barriers between individuals and among communities that deny such access.

2. What is inclusive language?

Inclusive language reflects an attitude or stance of mutuality and openness towards others that recognizes everyone's right of equal access to the experience and realization of wholeness.

Inclusive language reflects a sensitivity to overcome barriers that exist between individuals and among communities in such areas as gender, race, class, age, physical differences, nationality, theological beliefs, culture and lifestyle.

3. Guidelines for inclusive language regarding gender:

a. References to people

- i.) Use nongendered or inclusive terms referring to all sexes.
- ii.) Pronouns should not be of a single gender when referring to all sexes.
- iii.) Terms for occupations and roles should not refer to one gender.

b. Inclusive language for God:

- i.) Use nongendered or inclusive gendered terms for God wherever such changes do not alter to fundamental meaning. If a gendered term is used, terms of the other gender should be used for balance.
- ii.) Balance male images for God with female images.
- iii.) Where possible, replace pronouns with nongendered nouns or use balanced gendered pronouns or words such as 'who,' 'whom,' 'one,' and 'Godself.'

c. Inclusive language for Jesus the Christ:

The historical person, Jesus, was male. The historical fact that Jesus was male affirms not that God chose to become incarnate with masculine characteristics, but that Jesus is fully human as well as fully divine. And because Jesus incorporates the humanity of both men and women, it is appropriate to emphasize the full humanity rather than primarily the maleness of Jesus.

d. The task force recommends as options the use of direct address adjectives and verbs to replace nouns or pronouns in dealing with inclusive language, carefully considering whether meaning or purpose would be adversely changed.

4. Guidelines for inclusive language regarding race:

If we are indeed going to be an inclusive church, we must acknowledge that we are the product of our past. Incorporated within our Christian religious heritage is a long history of racism (conscious and unconscious). Racism, whether conscious or unconscious, is destructive and must be overcome in order for us to be whole in our Christian faith. So, in keeping with our guidelines for inclusivity, we strongly recommend the elimination of racist language, imagery, and symbols in references to people, God, Jesus Christ, scripture, hymns, songs, liturgy and contemporary language.

"The paradox of Christianity is that what is wisdom to reason is foolishness to God, and what seems foolish or irrational to reason is the true wisdom that leads to redemption. The darkness from which reason flees is the true path to truth and being. This is the constant teaching of the scriptures. The greatest redemptive acts in the history of salvation were done at night or in darkness: the first creation, the night of the Exodus, the night of the incarnation, the night of the Last Supper, the night of the Resurrection. There is no other way to life, truth and being but through the positive darkness of Faith. (page 162-3, *The Dark Center: A Process Theology of Blackness*, Bulalia Baltazar, Paulist Press, New York, 1973.)

The task force had a problem dealing with the separation of the issues of pigmentation (white, black) and illumination (light, dark). Because of its racism, society has so strongly interwoven the two. In a technical and a theological sense they are indeed separate issues whereas, in their practical application, they are often combined. We need to be especially mindful of how we use terms of lightness and darkness.

5. The task force recommends that inclusive language be introduced in membership classes of local congregations as an area of discussion and education.
6. The task force recommends that these guidelines be applied at all levels of the life of UFMCC, in written, visual and spoken form, on the local, national and international levels.
7. The task force recommends that all UFMCC functions at the local, national and international level, all participants, including outside guests, be informed of these guidelines.
8. The task force recommends that the UFMCC Department of Christian Education revise and develop materials using these guidelines, including production of a packet and study for use in studying inclusive language.
9. The task force recommends that the UFMCC commission a body to search out and supply inclusive scriptures that incorporate these guidelines. In the meantime, great care should be taken in applying these guidelines to scripture.

10. The task force recommends to the Clergy Credentials and Concerns Committee that it develop procedures for evaluating candidates for licensure in relation to inclusive language. These procedures must be specifically approved by General Conference.
11. The task force recommends that these guidelines be applied to the work of the Hymnody Committee.
12. The task force recommends that UFMCC use the name of the month and day in giving dates, since order varies among countries when only numerals are used (eg. 6/2/80 can be June 2 or February 6). Also, seasonal references should be eliminated, and months used instead (eg. not 'Fall Session' but 'September Session').

...

Implementation

Adopting the task force guidelines and recommendations means that they become the official policy of UFMCC. As is the case with other official policy, the implementation is the responsibility of each affected body.

In light of the tremendous variance in current practice on this matter, we recognize the need for flexibility in achieving full use of these guidelines in our various communities.

...

RESOURCES NEEDED FOR THIS WORKSHOP

Copy of Leader's notes for leader during the workshop
7 tables and sufficient chairs for all participating
wall space for hanging charts
Name tags
books about names (from local library)
Sufficient paper and pens/pencils for journaling
2 boxes of 8 color markers
sufficient newsprint for each group doing the Describing
(two pages) and the Names for God (one page) exercises
6 Bibles
6 hymnals (change name in instructions if yours is different)
Copies of materials for activities:
(*n is the number of people expected)

- 2 Name tag
- 2 Playing with a Metaphor
- *n Dualism "Quiz"
- 6 Names for God
- 6 Naming/Describing each other
- 6 Hymnal Activity (modify name of hymnal as needed)
- 6 Articles and Quotes
(+ supplemental newspaper, books, etc. examples)
- 6 UFMCC Elder's Task Force Excerpts
- 6 copies of UFMCC Inclusive Language brochure
- *n Puzzle

Playing with a Metaphor: (use a variety of colors of paper)
two whole circles (to be torn in half)
Several whole circles with a radius cut
8 - 12 semi-circles and/or larger portions of circles

Where Are You spectrum (this idea was taken from Nancy A.
Hardesty's book, "Inclusive Language and the Church",
page 7)

large piece of paper with a large curved line
along the line list: "Adamantly opposed to inclusive
language", "Moderately opposed", "Inclusive language
bothers me some", "Don't like the fuss", "Don't care
one way or the other", "Don't know what the fuss is
all about", "Non-inclusive language bothers me some",
"Non-inclusive language bothers me a lot", "If the
language around here doesn't improve, I'm leaving"

Where Are You Now chart

a large circle with "Same as when I came - A lot to
process/unsettled - Some new understandings and
appreciation -" written around it

LIMITATIONS of this workshop:

The activities of this workshop are heavily dependent upon
reading ability. The visually impaired and/or educationally
less able may need assistance with the material.

It is designed for a maximum of 36 people for 3 1/2 hours.

SUGGESTED BIBLIOGRAPHY

For those who wish to consult sources related to the subject, the following selected bibliography is provided.

Virginia Ramey Mollenkott, *Women, Men, and the Bible*. Nashville: Abingdon Press, 1977.

A thoughtful treatment of contemporary, inclusive interpretation of Scripture. Of particular help is Chapter 3, pp. 51-71, "Is God Masculine?"

John Mulder, "A Non-sexist Style Guide," in *Theology Today*, January, 1978, pp. 443-447.

This brief article gives hints for those who wish to write inclusive material gracefully. The author gives an extended passage both in exclusive style and inclusive style to illustrate stylistic techniques of revision.

Erik Routley, "Sexist Language: A View From a Distance," in *Worship*, January, 1979, pp. 2-11.

A noted hymnologist considers possible inclusive revisions of hymnals, offering theological observations about exclusive and inclusive language along the way.

Letty Russell, ed., *The Liberating Word: A Guide to Non-sexist Interpretation of the Bible*. Philadelphia: The Westminster Press, 1976.

A significant treatment of the issues involved in inclusive theology. See in particular Chapter 4, "Changing Language and the Church," pp. 82-98.

Laurence H. Stookey, *Living in a New Age*. Lima, Ohio: C.S.S. Publishing Company, 1978.

A collection of contemporary sermons which use no sexist terms for God except when quoting directly from Scripture or referring to Jesus Christ. See also the section, "Avoiding Sexist Language in the Sermons," pp. 13-15.

James F. White, "The Words of Worship: Beyond Liturgical Sexism," in *The Christian Century*, December 13, 1978, pp. 1202-1206.

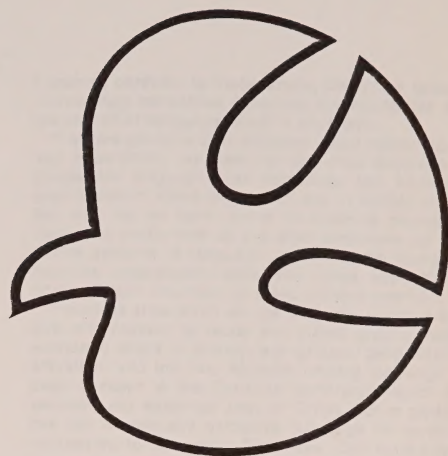
A serious consideration of possibilities and limitations in our worship with concrete suggestions for change.

Worship, November, 1978. Published by the Order of Saint Benedict, Collegeville, Minnesota.

The entire issue of this leading ecumenical journal on liturgy is devoted to the matter of language and the liturgy. In particular, the following articles are of interest:

"The Language of Worship and Hymnody: Tone" by Gracia Grindal. From her perspective as a specialist in poetry, the author discusses considerations crucial for those who write or edit liturgical poetry.

"Lutheran Liturgical Prayer and God as Mother" by Gail Ramshaw Schmidt. Although writing from a denominational perspective, the author offers counsel for all Christians. The article is impressive in its grasp of history and theology and the footnotes alone are an important resource for further study.



TOWARD MORE INCLUSIVE LANGUAGE IN THE WORSHIP OF THE CHURCH

A Position Statement

Prepared by
The Community Council
Wesley Theological Seminary
Washington, D.C. 20016

February 1979

*In writing to the
Galatians, Paul
declares boldly:
"For as many of you
as were baptized
into Christ have put
on Christ....You are all
one in Christ Jesus."
The Apostle addresses
us as well as the
faithful of his own
time....*



Listening carefully to these words, Christians today are increasingly concerned about the continuing use within the church of language which is exclusive.

If we are going to alter attitudes about human equality and opportunity, we need to eliminate exclusive language; for language both expresses and encourages discrimination within the church and in society at large. Not only do we form words in order to express our ideas, but words form us and often determine our ideas. Hence patterns of language which may be doing harm must be challenged—especially since such harm is often inflicted unconsciously and without intention.

Problems arise when we use language which is exclusive with respect to racial and ethnic groups, nations, economic strata in society, age groups, denominational affiliation, and the like. All such limiting language is of deep concern to the Christian community which takes seriously our essential unity in Christ. But in particular the use of sexually exclusive language in worship is distressing to thoughtful Christians. Our male-oriented language tends to dominate both our traditional liturgies (including hymns) and the elements of worship we ourselves create for each occasion (including sermons). Thus we alienate many who wish truly to worship God but feel excluded. We also reflect a tradition which historically has barred women from ordination and therefore from the sacramental ministry of the church.

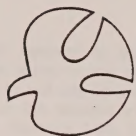
Even worse, male-dominated language tends to create a hierarchical order in which women are regarded as subordinate. Such an order denies people the opportunity to develop their full potential and thus is detrimental both to women and men. And when this order seems to be sanctioned by the worship of the Church, often it is accorded a sacrosanct status to which it has no right.

The *Social Principles* of The United Methodist Church clearly state that "we affirm women and men to be equal in every aspect of our common life" [*The Book of Discipline*, 1976, par. 72f]. Furthermore, in a denomination which has granted full ordination to women since 1956 and which has within its clergy increasing numbers of women, the words of our worship need to express our principles and practice and to form us as a people united in Christ without distinction between male and female with respect to faith and basic rights.

As a theological and liturgical community related to The United Methodist Church and striving to be obedient to the teachings of Jesus Christ, we of Wesley Seminary are seeking to proclaim the Good News to all people; and we desire to provide whatever help we can to the whole Church in this regard. Therefore we are sharing with the wider Christian community the following statement which originally we drew up to guide our own worship. We believe that it helps us to express more adequately our convictions within the worshipping assembly; and we hope that it will encourage discussion and action among all who wish to celebrate the unity we have been given in Jesus Christ.

*The Community Council
Wesley Theological Seminary
Washington, D.C. 20016*

February 1979



INCLUSIVE LANGUAGE IN RELATION TO VARIOUS LITURGICAL ELEMENTS

Some elements within the standard worship order are more readily and advisedly changed in the interest of inclusiveness than are others. These are discussed here in the order of difficulty they present.

SERMONS AND OTHER ORIGINAL LITURGICAL MATERIALS

Sexist language can be most readily avoided in items especially prepared for a specific service. The sermons, prayers and other original materials should be free of references which are exclusive.

Care should be taken, however, to use terms which do not seem foreign to the worshippers. While the concern for inclusive language ultimately will result in the general acceptance of new words into the standard English language, use of neologisms in worship can be distracting or even humorous to some worshippers. Thus in prayer, for example, it is better to pray for "those who work in arts and the crafts" rather than for "artists and craftspersons."

HYMNS

Hymn texts (particularly those in the public domain) can often be altered quite satisfactorily. While some may feel that it is inappropriate to tamper with the work of a poet, the church has always felt free to change poetry in order to bring the content of hymns into line with belief or to clarify matters of faith. Witness the apparent alteration St. Paul made in Philippians 2 in adding the phrase "even the death of a cross" to a hymn which probably existed before the epistle was written. Often hymnal editors have omitted entire stanzas in order to avoid objectionable ideas and have significantly altered what they did include in their collections. John Wesley, in particular, freely changed texts before publication.

The revision of hymn texts does, however, need to be done with poetic and theological finesse. When poetry cannot be altered without ruining the meter and rhyme scheme or destroying its inherent literary value, those planning the liturgy must decide whether the unaltered text has sufficient merit and uniqueness to justify its use in the face of the offense it may give to some worshippers and the subconscious effect it will have upon others. (A few otherwise excellent hymns virtually defy alteration because their sexually-exclusive language occurs at the end of a rhyming line.) In any case, changes should avoid clumsiness which calls attention to itself or seems incongruous with the style of the poet.

When hymn texts are to be altered, it is desirable that the changes appear in the printed order of service for the day. Oral announcement can be distracting and confusing. Hymn texts which are still under copyright, however, present special problems in this regard, and any reprinting of such texts should receive the necessary permissions from the copyright holders.

LITERARY SOURCES (other than Scripture)

Frequently in sermons or at other points in the liturgy, quotation from literary documents is desired. While there may seem to be little difference between altering a hymn text of Isaac Watts and changing a soliloquy of Shakespeare, there is a major difference: While we may find a quotation from an author to be useful in worship on occasion, we are not appropriating it for regular use as a liturgical act; therefore we are less free to "make it our own" by virtue of alteration. The extent to which changes can be made is partly a matter of personal sensitivity and partly a matter of our regard for literary and historical integrity.

No simple advice can be given on this matter other than the suggestion that when alteration is felt to be imperative, indirect quotation may be a helpful possibility. In direct quotation, for example, we may not feel free to change the words of John Donne's famous observation that "no man is an island, entire of itself; every man is a piece of the continent." But a speaker may feel more comfortable with an indirect reference such as this: "John Donne commented to the effect that no one of us is an island, entire of itself. Rather, each of us is a piece of the continent." Again, special care must be taken with materials under copyright.

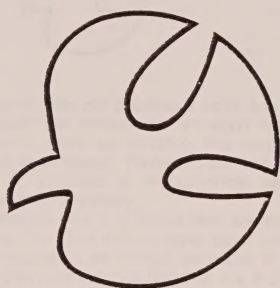
SCRIPTURE

The elements in the worship service least susceptible to change are the readings from Holy Scripture and direct quotations of Scripture (such as the Lord's Prayer).

In some cases translators have inserted sexually exclusive terms where none exist in the original texts. In such cases changes may be made by those who are competent in their use of the original tongues; and we eagerly await published translations of Scripture which render the ancient texts accurately at this point.

But it cannot be denied that sexually exclusive language exists in the original documents. Where this is the case, the biblical passages read or directly quoted in public worship should not be altered or paraphrased. It is the function of the sermon to interpret the Bible. Those who read the lessons should follow the historic text, defects and all; it is the responsibility of the preacher to set forth the contemporary import of what the biblical authors may have written in an archaic way. Thus God's Word comes to us through the received tradition of the church, yet is set free from the limitations of a patriarchal culture and can speak to us afresh.

Some latitude with respect to biblical materials is possible, however, at points in the service when Scripture is being alluded to but not actually read or quoted. For example, if one of the lessons of the day is Hosea 1:10 or its citation in Romans 9:26, the passage should be read as it stands—"sons of the living God"; for both the Hebrew and the Greek are sex-specific. However, if the liturgist wishes to allude to this phrase in prayer or in the words of assurance, for example, a paraphrase is preferable (e.g., "sons and daughters of the living God" or "people of the living God").



INCLUSIVE LANGUAGE IN RELATION TO HUMAN BEINGS, ABSTRACT ENTITIES, AND GOD

Another major aspect of the use of inclusive language has to do with whether we are talking about persons, abstract entities and concepts, or God. Each of these is considered in turn.

HUMAN BEINGS

While terms such as "man" and "mankind" were once understood generically as well as with reference to human males, increasingly this is not the case. But more is involved than a change in perception. Beneath the accustomed use of male language in a generic sense was the assumption (conscious or unconscious) that males are more representative of the human race than females, indeed that females are subordinate or inferior. The generic language couched in male terms both resulted from and reinforced such assumptions. Hence it is imperative that we not perpetuate such notions by continuing to use sexually exclusive language, even among those who still "hear" it generically.

The avoidance of exclusive language regarding persons is not difficult and generally can be done without awkwardness. Among possible substitutions are the following.

FOR: man/men/mankind	USE: people/all people men and women/women and men humanity persons everyone/all of us/we all/kin/folk (in hymns requiring a one-syllable word to replace "man" or "men")
sons of God	people of God/God's people daughters and sons of God/sons and daughters of God children of God/God's offspring/ heirs
brothers/ brotherhood (in the faith)	sisters and brothers in faith the family of faith/the family of Christ kindred (in hymns requiring a two-syllable word) fellowship/family/unity/harmony (in hymns requiring a three- syllable word)

Often in sermons (as in conversation) we hear changes effected by substituting terms such as "he or she" for the older generic "he." While this is one possible solution to the problem of exclusive language, it is not the best. In addition to sounding a bit stilted, such revisions reflect a thorough-going individualism which separates us from the corporate-consciousness of the biblical tradition. As God's people we need to learn to think and speak in more corporate terms. Thus our changes of language may well settle two matters at once. By way of illustration:

Exclusive

The preacher who uses exclusive language will soon discover that he has gotten himself into difficulty with his more sensitive hearers.

Inclusive but clumsy and individualistic

The preacher who uses exclusive language will soon discover that he or she has gotten himself or herself into difficulty with his or her more sensitive hearers.

Preferable

Preachers who use exclusive language will soon discover that they have gotten themselves into difficulty with their more sensitive hearers.

ABSTRACT ENTITIES

There is a long tradition of speaking of Israel and of the church in feminine terms; and we love to sing that "truth alone is strong, though her portion be the scaffold and upon the throne is wrong." At first glance such references may seem harmless. Actually, however, they usually are based upon an ancient hierarchical system in which feminine terms connote subordination. Particularly when Israel and the church are feminine because metaphorically they are the "bride" of Yahweh and of Christ, respectively, close at hand is a patriarchal conception of the marriage relationship. Hence pronouns used in reference to abstract entities and concepts are best expressed in the neuter.

This is not to suggest that in worship we avoid Scripture lessons which include the bride-bridegroom metaphor. It is, however, to urge that when such passages are read they be responsibly interpreted by the preacher such that the theological truth behind the metaphor is preserved without suggesting that hierarchical conceptions of marriage are thereby commended to us.



GOD

God who is Spirit does not possess a body and hence can be neither male nor female. Yet whatever else may be said of the One whom we worship, this much must be affirmed: God is personal; therefore the use of personal language in a poetic or metaphorical sense is both appropriate and necessary.

It is understandable that in a patriarchal society such personal language for God should have been primarily masculine. But frequently we out-do Scripture in exclusiveness and neglect the obvious fact that the Bible also uses feminine imagery with respect to God.

Deuteronomy 32:18 speaks of "the God who gave you birth." In Isaiah 42:14 God declares, "Now I will cry out like a woman in travail, I will gasp and pant"; and in Isaiah 46:3-4 the idea is expanded: "Hearken to me; . . . [you] who have been borne by me from your birth, carried from the womb . . . and to gray hairs I will carry you. I have made, and I will bear; I will carry and will save." In Isaiah 66:13 God says: "As one whom his mother comforts, so I will comfort you." Jesus speaks of himself as a hen who would gather her brood together under her wings (Matt. 23:37 and Luke 13:34) and compares God to a woman who sweeps her house until she finds a lost coin (Luke 15:8-10). Several of the theologians in the early centuries of the church felt free to address God as "Mother."

Even in a predominantly patriarchal context then it was appropriate to think of God in both masculine and feminine terms. How much more true this is in our day as we reject the notion of the domination of one sex over the other. Exclusively masculine imagery for God does much to perpetuate sexist attitudes and practices in our society; the church which proclaims the freedom offered to all by the Gospel cannot be party to the oppression of half the population of the world through any means, no matter how unconscious or "well-intentioned" that means may be.

In selecting our language about God, several matters deserve particular attention:

(1) As already indicated, God is at least personal. The difficulties of exclusively masculine language are not to be solved by making God appear to be impersonal. Our

attempt is not to limit but to expand the concept of God and to encourage a balance between masculine and feminine imagery.

(2) Jesus Christ was a male; the culture into which he came would seem to have required this. We may speculate that if God had become incarnate in a matriarchal culture or in a non-hierarchical society, the incarnate one might have been a female; but history cannot be changed. What is most significant, however, is not the maleness but the human nature which the Word assumed and saved.

(3) Because of historical fact, the relationship between God and Christ came to be spoken of as that of Father and Son. Furthermore, the Holy Spirit, who is sometimes referred to as "the Spirit of Christ" and is affirmed in the Nicene Creed to have "proceeded from the Father and the Son," similarly has been referred to in masculine terms.

These three considerations set parameters for our revision of theological language. We cannot fall into the trap of supposing that Jesus was a sexless being (and therefore not truly human). Nor is it entirely adequate to substitute functional language for personal language concerning the Trinity. The attempt to speak of God as Creator, Redeemer, and Sustainer rather than of God the Father, Son, and Holy Spirit serves only as a theologically limited perspective. God has many more functions than three; furthermore, any given function is shared by the three Persons of the Trinity. Finally, the personal relationship within the Godhead implied in the father-son metaphor proclaims a unity of purpose not as clearly set forth in any other way, at least to the present time. Some religions have had a creator-god and a separate redeemer-god who were radically at odds with one another. The father-son metaphor specifically precludes such a possibility and thus establishes the distinction between true trinitarianism and mere tri-theism. The present masculine imagery for the Trinity, however, is inadequate and limiting for many people. It is to be hoped that alternatives which avoid mere functionalism will be found; but much theological work must be done before our historically-shaped concepts of the Trinity can be reformulated in a more inclusive manner.

Given these parameters, what can be said about the use of inclusive language with respect to God? Certainly we often refer to God in contexts which are not specifically Trinitarian. In such cases exclusive titles are readily avoided. While we cannot revise the historic baptismal formula, "In the name of the Father, and of the Son, and of the Holy Spirit," certainly in beginning a prayer which opens with no specific relation between the First and Second Persons of the Trinity, we may well address God using a title which is not sexually exclusive. And while we necessarily will use some male nouns and pronouns in speaking of Jesus Christ, the number of these can sometimes be reduced without approaching the danger of heresy. Exclusively male pronouns can be eliminated even more readily in speaking of the First and Third Persons.

As always care should be taken to avoid clumsiness which calls attention to itself. While personal pronouns may sometimes be eliminated by repeating the use of a non-sexist noun, often a less obtrusive revision is attained by using the passive voice and relative pronouns. The intensive pronoun can often be avoided through the use of other words, and neologisms can also be circumvented. For example:

Exclusive

The Holy Spirit in his graciousness makes us a new people. God himself works in us, transforming us according to his will.

Inclusive but clumsy

The Holy Spirit in the Spirit's graciousness makes us a new people. Godself works in us, transforming us according to God's will.

Preferable

We are made a new people through the graciousness of the Holy Spirit. It is indeed God who works within us, transforming us according to the divine will.

In hymns, where such major revision is not possible, sexist pronouns may be replaced by relative pronouns or nouns. How well such alterations succeed, however, depends upon the density and placement of the masculine pronouns in the original. Here, for example, are altered stanzas (from two different hymn texts by Isaac Watts) which continue to work rather effectively, even though in the second case the rewriting of two lines is necessary to eliminate "men" at the end of a line:

Original

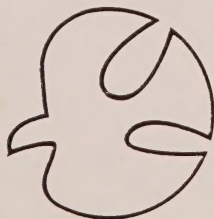
He formed the deeps unknown;
He gave the seas their bound;
The watery worlds are all his own,
And all the solid ground.

His sovereign power, without our aid,
Made us of clay, and formed us men;
And, when like wandering sheep we strayed,
He brought us to his fold again.

Revision

God formed the deeps unknown,
And gave the seas their bound;
The watery worlds are all God's own,
And all the solid ground.

God's sovereign power, without our aid,
Formed and created us of clay;
And, when like wandering sheep we strayed,
God brought us back into the way.



But this altered version of a hymn stanza by Charles Wesley is awkward and calls attention to itself; nor does a more graceful revision seem possible:

Original

Praise the holy God of love,
And all his greatness show;
Praise him for his noble deeds,
Praise him for his matchless power;
Him from whom all good proceeds
Let earth and heaven adore.

Revision

Praise the holy God of love,
And all God's greatness show;
Praise God for God's noble deeds;
Praise God for God's matchless power;
God from whom all good proceeds
Let earth and heaven adore.

The problem of revising language about God becomes much more complex when we recognize the masculine origin of titles traditionally used for God: king, lord, master, and the like. Often substitutions in prose can be made using terms such as sovereign, ruler, monarch, teacher; poetry presents a greater problem, since it is virtually impossible to find one-syllable words which represent "king" and "lord" in an inclusive way.

Thus a challenge is placed before us. Sensitivity and creativity are needed on the part of all of us as we seek to proclaim the God who is greater than our words have allowed us to understand.

CONCLUSION

The above suggestions are a starting point. Change of language alone will not effect changes in attitudes and actions; but it is unlikely that attitudes and actions will be altered significantly without an accompanying change of word patterns. And changes which are inept or theologically weak may actually discourage or prevent changes in our being and doing.

While careful attention to language requires extra time and effort, this seems a small sacrifice to make in light of the end we have in view; for as representatives of Christ, we seek to proclaim Good News to the entire world without imposing stumbling blocks which are not inherent in the Gospel itself. In the fullest sense, then, our carefully chosen words are an offering given to the glory of God by the liturgical assembly. As we learn to speak about God more adequately in our worship, we will also come to proclaim God more adequately in the rest of life and to understand more fully who God is.

Additional copies may be ordered from:
Bookstore
Wesley Theological Seminary
Washington, D.C. 20016

Price: 25¢ ea.; 10 for \$1.50; 100 for \$12.00



DE-SEXING YOUR LOCAL HYMNAL

a definitive guide to over 700 hymns

**Rev. Marjorie Ragona
& Jennie Bull**

A GUIDE TO DESEXING YOUR LOCAL HYMNAL

A Handbook for Liberating the Lyrics of
Many Old Familiar Hymns

Edited by Jennie Bull and Marjorie Ragona

A Project of the Northeast District Women's Collective

General Conference - 1976

Universal Fellowship of Metropolitan Community Churches

A GUIDE TO DESEXING YOUR LOCAL HYMNAL

The Women's Collective of the Northeast District of the Universal Fellowship of Metropolitan Community Churches realized that most of the choir directors, pastors, worship coordinators, and others responsible for the choosing of hymns for the worship service wished to meet the need for hymns to be inclusive of all persons. However, they also realized that many people had no idea of how to go about carrying out that principle. Which hymns were inclusive? Which contained sexist references? How could we choose?

This manual attempts to do that. Approximately 750 hymns from representative hymnals were selected, representative of the hymnology of both liturgical and evangelical groups. Approximately two hundred hymns were found which were non-sexist. This means that there are no gender references to God, Christ, the Church or to people. All references to these are non-generic, open and inclusive. Eleven other categories were selected: 1. Hymns which could be made non-sexist by some minor gender changes. 2. Hymns which contain a verse which can be dropped, or two verses which can have parts rearranged so as to do away with sexist references. 3. Hymns in which Christ is referred to totally in male terms. 4. Hymns in which God is referred to in male terms. 5. Hymns in which the church is referred to in female terms. 6. Hymns in which people are referred to only in male terms.

It is suggested that this be considered a descending order of desirability. In addition, certain hymns were asked to be avoided because they contain racist innuendo. If "black" was a bad thing to be, and white was good, the hymn was considered as veiled racism. In this way, lyrics like "Wash me and I shall be whiter than snow" were considered undesirable. However, "Tho my sins be as scarlet, they shall be white as snow" was not. In a similar way, extremely militaristic hymns were on the "exclude if possible" list, as well as some hymns which were youth-centered (possibly agist in some contexts).

A final column was saved for those hymns which had so many "he" references or male images, or included so many different undesirable references of so many kinds that they would have to be entirely rewritten. These are termed "unacceptable." A great number of Christmas Carols fell into this category, unfortunately.

It was interesting to note that the most inclusive hymns were those in which the singer addressed God directly or in which the Christian was speaking of him/herself. If modern religion is indeed an "I-Thou" relationship, it was hymns which were in these terms which were non-sexist, and which are in the column of total acceptability.

By no means is this a constraint on any congregation. It is, however, a considered suggestion to our churches that this is a way of looking at hymnology in a way that will make that part of the worship service more inclusive of all people. We hope that churches will make use of this manual, and that some of the categories might make them think about "desexing" other parts of the service as well, liturgy, ritual, scripture, etc. We hope you will enjoy using the manual and that your congregation will be almost unaware, except positively, that you have done so.

HOW TO USE THIS MANUAL

Probably the best thing to do would be to take a hymnal and make a notation at the top of each page as to the hymn's category. If it requires minor changes, then cross out or "white-out" the offensive word and print in the change. Larger changes can be made by typing out the new lyrics and gluing the line over the original. Certainly there should be at least one hymnal available in each church which has been annotated or amended.

MCC-N. Y. has found that often new words for an old hymn are available. (See words to "Our God is Like an Eagle," which can be sung to the tune of "Stand Up, Stand Up for Jesus" which is both male-oriented and militant, whereas "Eagle" is non-sexist, inclusive, and written by MCC'er Larry Bernier.)

Quite possibly this may be the start of a radical new MCC hymnal, which all of our churches would want to use because it is so good, so inclusive, and so singable. We look forward to working with someone interested in that work.

A GUIDE TO DESEXING YOUR LOCAL HYMNAL

	ACCEPTABLE	Minor Gender Changes	Rearrange or Elim. Verse	Christ in Male Terms	Deity in Male Terms	Church in Female Terms	People in Male Terms	Racist Terminology	Militaristic Terminology	Ageist - Youth Centered	UNACCEPTABLE	Popular Hymn
According to Thy Gracious Word	*											
A Charge I Have to Keep	*											
A Child of the King											*	*
A Christian Home	*											
A Closer Walk With Thee			4									
A Glorious Church							*		*			
A Heart Like Thine	*											
A Mighty Fortress is Our God				*					*			*
A New Name in Glory		*									*	*
A Shelter in the Time of Storm	*											
Abide With Me	*										*	
According to Thy Precious Word	*											
Alas And Did My Saviour Bleed				*			*					
All Creatures of Our God and King							*					
All for Jesus				*								
All Glory, Laud and Honor				*								
All Hail the Power										*		
All Praise to Thee for Thou, O												
King Divine					*							
All My Heart This Night Rejoices							*					
All Nature's Works His Praise							*					
Declare							*					

	ACCEPTABLE	Gender Change	Eliminate Verse	Christ - Male	Deity - Male	Church - Female	People - Male	Racist	Militaristic	Ageist	UNACCEPTABLE	Popular Hymn
All Praise to Our Redeeming Lord				*								
All Praise to Thee, My God				*	*							
All That Thrills My Soul				*								
All The Way Along		*										
All The Way My Saviour Leads		*			*							
All Things Are Thine					*							
All Things Bright & Beautiful	*											
Almost Persuaded	*											
Alone Thou Goest Forth	*											
Altogether Lovely				*								
Am I a Soldier of the Cross						*		*				
Amazing Grace	*								*			
America the Beautiful						*					*	*
Ancient of Days										*		
And Can I Yet Delay	*											
And Can It Be				*	*							
And Have the Bright Immensities		*										
Angels from the Realms of Glory				*		*					*	
Angels We Have Heard on High				3							*	
Anywhere with Jesus		*									*	
Are Ye Able?	*										*	
Are You Washed in the Blood?		*									*	
Arise, MY Soul, Arise			*								*	
Art Thou Weary		*										
As Men of Old Their First Fruits						*						
As Pants the Hart for Cooling Streams	*						*					
As With Gladness Men of Old				*		*						
Ask Ye What Great Thing I Know	*											*
At Calvary			3									
At Even, Ere the Sun Was Set			5									

	ACCEPTABLE	Gender Change	Eliminate Verse	Christ - Male	Deity Male	Church Female	People - Male	Racist	Militaristic	Ageist	UNACCEPTABLE	Popular Hymn
At Length There Dawns the Glorious Day											*	
At the Cross	*											*
At the Name of Jesus				*								
At Thy Feet, Our God & Father					*							
Author of Faith			4									
Author of Life Divine	*											
Author of Love Divine	*											
Awake, Awake to Love & Work	*											
Awake My Soul & With the Sun					*							
Awake, My Soul, Stretch Every Nerve	*											
Away in a Manger		*										*
Be Known to Us in Breaking Bread	*											
Be Not Dismayed												*
Be Present at Our Table, Lord	*											
Be Still My Soul												*
Be Thou My Vision					*							
Behold the Savior of Mankind				*			*					
Beneath the Cross of Jesus	*											
Beneath the Forms of Outward Rite			2									
Blessed Assurance	*											*
Blessed be the Fountain				*								
Blessed be the Name												*
Blessed Hour of Prayer		*										
Blessed Jesus, At thy Word	*											
Blessed Quietness		*										
Blessed Redeemer		*			2							*
Blest be the Dear, Untiring Love		*										
Blest be the Tie That Binds					2							*
Best Feast of Love Divine	*											
Blow Ye the Trumpet, Blow	*											

	ACCEPTABLE	Gender Change	Eliminate Verse	Christ - Male	Deity - Male	Church - Female	People - Male	Racist	Militaristic	Ageist	UNACCEPTABLE	Popular Hymn
Book of Books Our People's Strength							*					
Break Forth, O Beauteous Heavenly Light	*											
Break Forth, O Living Light of God		*										
Break Thou the Bread of Life	*											*
Breathe On Me	*											
Breathe On Me, Breath of God	*											*
Brightest and Best				*								
Bring them In	*											*
Bring Your Vessels, Not a Few				*	*							
Burdens Are Lifted at Calvary	*											*
By Thy Burdens & By Thy Tears	*											
Calvary Covers it All		*										
Captain of Israel's Host	*											
Children of the Heavenly Father				*			*					
Christ Arose		*										*
Christ for the World We Sing	*											
Christ from Whom All Blessings	*											
Christ Is Made the Sure Foundation					*							
Christ is the World's True Light							*					
Christ Lay in Death's Strong Bands		*										
Christ Receiveth Sinful Men							*					*
Christ Returneth		*										
Christ The Lord is Risen Today							*					*
Christ Whose Glory Fills the Skies	*											
Christian Dost Thou See Them								*				
Cleanse Me	*											
Close to Thee	*											
Come Christians Join to Sing				*								
Come Down, O Love Divine	*											

	ACCEPTABLE	Gender Change	Eliminate Verse	Christ - Male	Deity - Male	Church - Female	People - Male	Racist	Militaristic	Ageist	UNACCEPTABLE	Popular Hymn
Come Every Soul by Sin Oppressed	*											
Come Holy Ghost Our Hearts Inspire	*											
Come Holy Ghost Our Souls Inspire											*	
Come, Let Us Rise With Christ			*									
Come Let Us Tune our Loftiest Song	*											
Come, Let Us, Who in Christ Believe	*											
Come, Let Us Use the Grace Divine	*											
Come, O Thou God of Grace	*											
Come, O Thou Traveler Unknown	*											
Come, Holy Spirit, Heavenly Dove	*										*	
Come Just As You Are				*								
Come Sinners to the Gospel Feast	*											
Come, Thou Almighty King	*			*							*	
Come, Thou Fount	*										*	
Come, Thou Long-Expected Jesus		*									*	
Come, We That Love the Lord							3				*	
Come, Ye Disconsolate	*										*	
Come, Ye Faithful, Raise the Strain	*	5									*	
Come, Ye Sinners, Poor & Needy	*										*	
Come, Ye Thankful People, Come	*										*	
Constantly Abiding	*										*	
Count Your Blessings	*										*	
Covered by the Blood	*										*	
Cross of Jesus, Cross of Sorrow			*								*	
Crown Him With Many Crowns			*								*	
Day by Day				*								
Dear Lord & Father of Mankind							*				*	
Dear Master. In Whose Life I See			*									
Deeper & Deeper	*											
Did You Think to Pray?	*											
Does Jesus Care	*											
Don't Turn Him Away	*											

	ACCEPTABLE	Gender Change	Eliminate Verse	Christ - Male	Deity - Male	Church - Female	People - Male	Racist	Militaristic	Ageist	UNACCEPTABLE	Popular Hymn
Good Christian Men Rejoice											*	
Good Christian Men, Rejoice & Sing							*					
Grace Greater than Our Sin		*										
Great God, We Sing That Mighty Hand			2									
Great is Thy Faithfulness				*								*
Guide Me, O Thou Great Jehovah	*											*
Hail to the Lord's Anointed				*								
Hail, Thou Once-Despised Jesus		*										
Hallelujah, Amen!		*										
Hallelujah, Christ is Born!	*											
Hallelujah for the Cross!				*								
Hallelujah I'm Free		*										
Hallelujah, What a Saviour!				*								*
Happy the Home When God is There	*											
Happy the Soul to Jesus Joined	*											
Hark! The Herald Angels Sing				*								*
Have Thine Own Way, Lord	*											*
Have Thy Way, Lord	*											
Have You Any Room for Jesus				*								
He Abides	*											
He Brought Me Out	*											
He Giveth More Grace	*											
He Hideth My Soul	*											
He Is Able to Deliver Thee	*											*
He Is So Precious to Me				*								
He Keeps Me Singing	*											
He Leadeth Me										*		*
He Lifted Me										*		*
He Lives										*		*
He Loves Me										*		
He Never Has Failed Me Yet										*		
He Ransomed Me						*				*		

ACCEPTABLE
 Gender Change
 Eliminate Verse
 Christ - Male
 Deity - Male
 Church - female
 People - Male
 Racist
 Militaristic
 Ageist
 UNACCEPTABLE
 Popular Hymn

He Has Rolled the Sea Away	*						
He the Pearly Gates Will Open	*						
He Took My Sins Away							*
He's A Wonderful Saviour to Me	*						
He's Everything to Me							*
Hear Our Prayer, O Lord	*						*
Heaven Came Down	*						*
Heavenly Father, King Eternal				*			
Heavenly Sunlight	*						*
Heralds of Christ			*				
Here At Thy Table, Lord	*						*
Here, O My Lord, I See Thee	*						
Hidden Peace		*					
Hiding In Thee	*						
Higher Ground	*						*
His Grace Abideth More		*					
His Grace Is Enough for Me		*					
His Way With Thee							*
His Yoke Is Easy		*					
Ho! Everyone That is Thirsty	*						
Holiness Forevermore	*						
Holiness Unto the Lord			*				
Holy Ghost Dispel Our Sadness					*		
Holy Ghost With Light Divine	*						*
Holy God, We Praise Thy Name		4					
Holy, Holy, Holy Lord God Al-					3		*
mighty							
Holy Spirit, Be My Guide	*						
Holy Spirit, Faithful Guide	*						
Hope of the World	*						
Hosanna, Loud Hosanna			*				
How Are Thy Servants Blest	*				*		
How Blessed Is This Place	*						

ACCEPTABLE
Gender Change
Eliminate Verse
Christ - Male
Deity - Male
Church - Female
People - male
Racist
Militaristic
Ageist
UNACCEPTABLE
Popular Hymn

How Can A Sinner Know	*		*		
How Firm a Foundation	*				*
How Great Thou Art	*	*			*
How Great the Name of Jesus	*				
How Happy Are Thy Servants, Lord	*				
How Happy Every Child of Grace	*				
How Lovely is Thy Dwelling Place			5		
How Sweet the Name of Jesus Sounds			*		
How the Fire Fell	*				
I Am Coming, Lord	*				
I Am Coming to the Cross		5			
I Am Resolved	*				*
I Am Thine, O Lord					*
I Belong to the King			*		
I Do Believe		*	*		
I Do Not Ask to Choose My Path				*	*
I Feel Like Traveling On	*				
I Gave My Life for Thee			*		*
I Have Settled the Question	*				
I Heard the Bells on Christmas Day				*	*
I Heard the Voice of Jesus Say	*				
I Know God's Promise is True	*				
I Know Not How that Bethlehem's Babe	*				
I Know I love Thee Better	*				
I Know That My Redeemer Liveth	*				*
I Know Whom I Have Believed	*				*
I Lay My Sins on Jesus	*				
I Look to Thee in Every Need	*				
I Love Him Better Every Day					*

ACCEPTABLE
Gender Change
Eliminate Verse
Christ - Male
Deity - Male
Church - Female
People - Male
Racist
Militaristic
Youth Centered
UNACCEPTABLE
Popular Hymn

I Love Thy Kingdom Lord		*							*
I Love To Tell the Story	*								*
I Love to Walk with Jesus									*
I Must Tell Jesus	*								
I Need Jesus	*								
I Need Thee Every Hour		*							*
I Surrender All	*								*
I Want a Principle Within	*								
I Want to Be Like Jesus	*								
I Will Praise Him	*								
I Will Sing of My Redeemer	*								*
I Will Sing the Wondrous Story	*								*
I Would Be Like Jesus	*								
I Would Be True	*								*
I Would No Be Denied	*								
I'd Rather Have Jesus			*						*
If On A Quiet Sea	*								
I'll Go Where You Want Me to Go	*								*
I'll Live For Him	*								
I've Anchored in Jesus	*								
I've Found a Friend									
If Jesus Goes With Me	*								
Immortal, Invisible		4							*
Immortal Love, Forever Full			*						
In Bethlehem 'Neath Starlit Skies	*								
In Christ There Is No East or West									* *
In Heavenly Love Abiding	*								
In Memory of the Saviour's Love									*
In My Heart There Rings a Melody	*								*
In the Bleak Midwinter	*								
In the Cross of Christ I Glory	*								*
In the Garden	*								*
In Heavenly Love Abiding	*								

	ACCEPTABLE	Gender Change	Eliminate Verse	Christ - Male	Deity - Male	People - Male	Church - Female	Racist	Militaristic	Youth Centered	Unacceptable	Popular Hymn
Jesus Loves Me										*		*
Jesus, My Strength, My Hope	*											
Jesus Never Fails		*										
Jesus Paid It All		*									*	
Jesus, Priceless Treasure				*								
Jesus Saves		*									*	
Jesus Saviour, Pilot Me	*										*	
Jesus Shall Reign			*								*	
Jesus Spreads His Banner O'er Us	*											
Jesus, The Name High Over All				*								
Jesus, The Sinner's Friend	*				*							
Jesus, The Very Thought of Thee				*							*	
Jesus, Thine All Victorious Love		*										
Jesus, Thou Joy of Loving Hearts				*								
Jesus, Thy Blood & Righteousness	*											
Jesus, Thy Boundless Love to Me	*											
Jesus, United by thy Grace										*		
Jesus, We Look to Thee	*											
Jesus, We Want to Meet	*											
Jesus, Where'er Thy People Meet	*											
Jesus Will Walk With Me		*										
Jesus, With Thy Church Abide				*			*					
Jewels		*							*			
Joy to the World				*		*					*	
Joy Unspeakable		*										
Joyful, Joyful We Adore Thee			34								*	
Just As I Am	*										*	
Just As I Am Thine Own To Be									*			
Just When I Need Him Most										*		
Lamp of Our Feet				*								
Lead Kindly Light	*										*	

Joyful, Joyful We Adore Thee can be amended by eliminating lines 3 & 4 of verse 3, and lines 1 & 2 of verse 4, and joining the remainders.

	ACCEPTABLE	Gender Change	Eliminate Verse	Christ - Male	Deity - Male	Church - Female	People - Male	Racist	Militaristic	Youth Centered	UNACCEPTABLE	Popular Hymn
Lead Me to Calvary	*											
Lead On O King Eternal	*											*
Leaning on the Everlasting Arms	*											*
Let All Thy People Praise Thee											*	
Let All Mortal Flesh Keep Silence			*	2								*
Let All Together Praise Our God				*	*							
Let Jesus Come Into Your Heart		*									*	
Let the Beauty of the Lord	*										*	
Let the Lower Lights be Burning							*				*	
Let Thy Mantle Fall on Me	*											
Let Us Break Bread Together	*										*	
Lift Up Our Hearts, O King of Kings				*								
Lift Up Your Heads, Ye Mighty Gates				*	*							
Light of the World, We Hail Thee			2									
Living by Faith				*								
Living for Jesus		*									*	
Living Forever	*											
Lo! He Comes With Clouds		*										
Look & Live							*					
Look, Ye Saints! The Sight is Glorious				*								
Lord Christ, When First Thou Camest							*					
Lord, Dismiss Us With Thy Blessing	*											
Lord, I Want to Be a Christian	*										*	
Lord, I'm Coming Home	*										*	
Lord, In the Strength of Grace	*											
Lord Jesus, I Love Thee	*										*	
Lord Jesus, Think on Me	*											
Lord of All Being	*											
Lord of the Harvest, Hear	*											
Lord of Life and King of Glory										*		
Lord, Speak to Me that I May Speak	*											
Lord, Whose Love Through Humble Service							*					

	ACCEPTABLE	Gender Change	Eliminate Verse	Christ - Male	Deity - Male	Church - Female	People - Male	Racist	Militaristic	Youth Centered	UNACCEPTABLE	Popular Hymn
○ Gracious Father of Mankind					*		*					
○ Grant Us Light That We May Know	*											
○ Guide to Every Child										*		
○ Happy Day	*											*
○ Holy City, Seen of John	*											
○ Holy Saviour, Friend Unseen	*											
○ How I Love Jesus					*							*
○ How Happy Are They		*										
○ Jesus, I Have Promised				*								*
○ Jesus, Thou Art Standing							*					*
○ Little Town of Bethlehem				*			*					*
○ Love Divine, That Stooped to Share	*											
○ Love Divine, What Hast Thou Done				*		*						
○ Love That Wilt Not Let Me Go	*											*
○ Lord of Heaven & Earth & Sea	*											
○ Loving Christ, Chief Cornerstone			4									
○ Master, Let Me Walk With Thee	*											*
○ Master of the Waking World							*					
○ Master Workman of the Race				*	*		*				*	
○ Morning Star, How Fair & Bright				*								
○ Perfect Love	*											
○ Sacred Head Now Wounded	*											
○ Shepherd of the Nameless Fold	*											
○ Sometimes the Shadows are Deep	*											
○ Son of God Incarnate											*	
○ Sons and Daughters, Let Us Sing	*											
○ Spirit of the Living God							*					
○ That Will Be Glory		*										*
○ The Depths of Love Divine							*					
○ Thou In All Thy Might So Far	*											
○ Thou in Whose Presence			4									
○ Thou to Whose All-Searching Sight	*											
○ Thou Who Art the Shepherd					*							

	ACCEPTABLE	Gender Change	Eliminate Verses	Christ - Male	Deity - Male	Church - Female	People - Male	Racist	Militaristic	Youth Centered	UNACCEPTABLE	Popular Hymn
Shepherd of Eager Youth				*						*		
Silent Night			3									*
Since I Have Been Redeemed		*										*
Since Jesus Came Into My Heart	*											*
Since the Fullness of His Love		*										*
Since the Holy Ghost Abides		*										
Sing the Great Jehovah's Praise				*	*							
Sing With All the Sons of Glory				*			*					
Sing Them Over Again to Me	*											*
Singing I Go			3									*
Sitting At the Feet of Jesus		*										
So Lowly Doth the Saviour Ride				*		*						
Softly and Tenderly		*										*
Something for Jesus	*										*	
Sound the Battlery								*				
Spirit Divine, Attend Our Prayers	*											
Spirit of God, Descend	*										*	
Spirit of Faith, Come Down				*								
Spirit of Life, In This New Dawn	*											
Spirit of the Living God	*											*
Spring Has Now Unwrapped the Flowers						*						
Springs of Living Water	*											
Stand Up for Jesus									*	*	*	
Stand Up, Stand Up for Jesus									*	*	*	
Standing on the Promises				*							*	
Stepping in the Light				*							*	
Still, Still With Thee	*										*	
Still Sweeter Every Day	*										*	
Such Love				*								
Sun of My Soul	*											
Sunlight, Sunlight		*										
Sunshine in My Soul		*										

The First Noel
 The Glorious Hope
 The Great Physician
 The Haven of Rest
 The Head That Once Was Crowned
 The Healing Waters
 The Heavens Declare Thy Glory, Lord
 The King of Heaven His Table Spreads
 The King of Love My Shepherd Is
 The King Shall Come
 The Light of the World Is Jesus
 The Lily of the Valley
 The Lord Bless You and Keep You
 The Lord is My Shepherd
 The Lord Jehovah Reigns
 The Lord Our God Alone is Strong
 The Lord's My Shepherd
 The Lord Will Come & Not Be Slow
 The Morning Light Is Breaking
 The Name of Jesus
 The Old Rugged Cross
 The People That in Darkness Sat
 The Peace That Jesus Gives
 The Rock That Is Higher Than I
 The Saviour Is Waiting
 The Solid Rock
 The Son of God Goes Forth To War
 The Song of the Soul Set Free
 The Spacious Firmament on High
 The Strife Is O'er the Battle Done
 The Unveiled Christ
 The Way of the Cross Leads Home
 Then I Met Jesus

ACCEPTABLE
 Gender Change
 Eliminate Verse
 Christ - Male
 Deity - Male
 Church - Female
 People - Male
 Racist
 Militaristic
 Youth Centered
 UNACCEPTABLE
 Popular Hymn

			*							*
								*		
	*									
		*								
		*		*						
		*				*				
	*						*			
		*		*						*
		*		*					*	
		*		*						
		*		*						
		*		*						*
		*		*						*
		*		*						*
	*			*			*			
		*		*						*
		*		*						*
	*			*					*	
		*		*						*
	*			*						*
		*		*					*	
		*		*					*	
	*			*						*
	*			*						*

ACCEPTABLE
 Gender Change
 Eliminate Verse
 Christ - Male
 Deity - Male
 Church - Female
 People - Male
 Racist
 Militaristic
 Youth Centered
 UNACCEPTABLE
 Popular Hymn

There Is a Balm in Gilead	*												*
There is a Fountain	*												*
There Is a Green Hill Far Away	*												*
There Is a Name I Love to Hear		4											*
There Is Power in the Blood		4											*
There Shall Be Showers of Blessing	*												*
There's A Great Day Coming								*					
There's A Song in the Air					*								*
There's A Voice in the Wilderness Crying			*										
There's A Wideness						*							
There is a Glory			*										
This Is Like Heaven To Me	*												
This is My Father's World				*								*	
This Is My Song								2					
This Is the Day of Light	*												
Thou Didst Leave Thy Throne		*											
Thou Hidden Love of God			*			*							
Thou Hidden Source of Calm Repose	*												
Thou My Everlasting Portion	*												
Thou Wilt Keep Him in Perfect Peace						*			*				
Thou Whose Almighty Word	*									*			
Thou Whose Unmeasured Temple Stands	*												
'Tis Marvelous and Wonderful	*												
'Tis Finished! The Messiah Dies						*							
'Tis Midnight			*									*	
Tis So Sweet to Trust in Jesus			*										
To Bless the Earth God Sendeth	*												
To God Be the Glory			*									*	
To the Work			*									*	
To Thee, O Lord, Our Hearts We Raise						*			*				
Truehearted, Wholehearted												*	
Trust and Obey	*												*

ACCEPTABLE
 Gender Change
 Eliminate Verse
 Christ - Male
 Deity - Male
 Church - Female
 People - Male
 Racist
 Militaristic
 Youth Centered
 UNACCEPTABLE
 Popular Hymn

Trust in the Lord	*																			
Trusting in Jesus	*																			
Turn Back, O Man									*											
Turn Your Eyes Upon Jesus	*																	*		
Under His Wings																		*	*	
Under The Atoning Blood	*																			
Unreachable Riches	*																			
Unto the Hills I Life Mine Eyes	*																			
Victory All the Time									*					*						
Victory in Jesus	*																			
Wake, Wake for the Night Is Flying									*											
Walk in the Light									*											
Walking in the King's Highway		*																		
Watchman Tell Us of the Night	*																		*	
We Are Climbing Jacob's Ladder	*																		*	
We Gather Together									*										*	
We Give Thee But Thine Own										*										
We Have an Anchor	*																			
We Lift Our Hearts to Thee									*											
We Plow the Fields & Scatter									*										*	
We Shall See the King Some Day								5											*	
We Three Kings of Orient Are									*			*							*	
We Would See Jesus									*										*	
We Thy People Praise Thee	*																			
We'll Work Till Jesus Comes		*																		
Welcome, Happy Morning									*											
We're Marching to Zion	*																			
Were You There?	*																			
We've A Story to Tell to the Nations									*											
What A Friend We Have in Jesus	*																			

	ACCEPTABLE	Gender Change	Eliminate Verse	Christ - Male	Deity - Male	Church - Female	People - Male	Racist	Militaristic	Youth Centered	UNACCEPTABLE	Popular Hymn
Wonderful Story of Love	*	*										
Wonderful Words of Life												
Work for the Night is Coming							*				*	
Wounded for Me												
Ye Must Be Born Again							*					
Ye Servants of God				*	*							
Ye Watchers & Ye Holy Ones							*					
Yesterday, Today, Forever							*					
Yield Not To Temptation							*					*
You May Have the Joybells		*					*					
You Must Open the Door				*			*					

OUR GOD IS LIKE AN EAGLE

1. When Israel camped in Sinai, Then Moses heard the Lord,
This message tell the people, and give them this my word,
From Egypt I was with you, and carried on my wing,
The whole of your great nation, from slav'ry I did bring.

2. Just as a mother eagle, who helps her young to fly,
I am a Mother to you, your needs I will supply,
And you are as my Children, my own who hear my voice,
I am a Mother to you, the people of my choice.

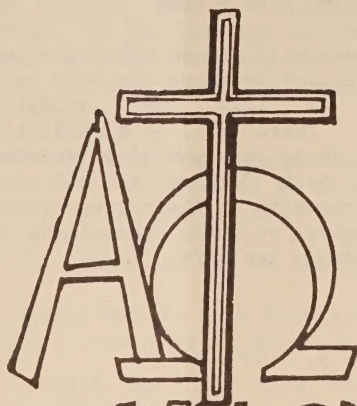
3. If God is like an Eagle, who helps her young to fly,
And God is also Father, then what of You and I?
We have no fear of labels, we have no fear of roles,
If God's own being blends them, we seek the self-same goal.

4. Our God is not a woman, our God is not a man,
our God is both and neither, our God is I Who Am,
From all the roles that bind us, our God has set us free,
What freedom does God give us? The freedom just to be.

MOTHER EAGLE  PRESS

General Conference - 1976
A Project of the Northeast District Women's Collective
Universal Fellowship of Metropolitan Community Churches

NOT A SIN!
NOT A SICKNESS!



THE SAME LORD
is LORD of ALL

NOT A SIN/NOT A SICKNESS
A THEOLOGICAL-PSYCHOLOGICAL
PROGRAM
FOR A HAPPY GAY LIFESTYLE

SUNDAY JUNE 29, 7:00 p.m.
CHOOSE SOMETHING LIKE A STAR

Rev. Fleschner will preach this vital message about the way gays and lesbians can hold on to pride and dignity in a less than accepting-affirming environment. There will be a candlelight ceremony in memory of those gays who died wearing the pink triangle in Nazi Germany and all gays who suffer under the oppression of their government. Come and receive a star to help you light your way to a healthy and happy gay life.

THURSDAY JULY 3, 8:00 p.m.
Noel Stypmann will help us discover what self defeating behavior gay men and lesbians often engage in. We will learn how this keeps us from being happy and how we can come to a holistic philosophy and accept the responsibility that is ours. (We will not have dinner this evening.)

SUNDAY JULY 6, 7:00 p.m.
HELLFIRE, BRIMSTONE AND VAPOURS OF SMOKE
The concept of judgement in scripture and the famous stories of Sodom and you know where may have more to say against what the religious right is doing than what the gay community is doing. Is punishment what gay people can expect in this life and the next? Is AIDS a message from God to the gay community? Come find out! You will receive a special booklet of Rev. Fleschner's best gay themed sermons.

NEW LIFE M.C.C.'S
GOOD NEWSLETTER !

+++++

OUR OWN ED'S LASAGNA WORSHIP BY MARY MOORE
NOW WHO COULD ASK FOR ANYTHING MORE!

At \$ 3.50 you will never find a better meal than you will here at New Life M.C.C. This Friday ~~July~~ 18 at 7:15 we will have Ed's famous (expensive) lasagna with salad, hot bread, and something for those of you who don't need stomach lift's for after supper feasting.

Now Ed's Italian and cooks Italian and when he is done even those of us that's from the south ~~eat~~ Russian if ya know what I mean! This is a special meal to greet a special lady. If you have not met Mary Moore our present District Coordinator and the Worship Leader in Birmingham you have a special treat in store for you.

Mary will lead us in a very special worship service following our meal. There will be lots of singing and a whole lot of lovin goin on. This is a real chance to have a special treat...we'll even get you out of here in time to go out on the town if you like.

Join us ... ~~Again~~ that is this Friday July 18 at 7:15 in the evening. Feel free to dress in shorts and be comfortable.



THIS THURSDAY JULY 17th
7:15 p.m.

We will have homemade ice cream and coffee and maybe a little ~~cola~~ for floats. Just to get you ready for the third session with Noel's Not a Sickness series. You'll get a chance to meet Mary Moore our District Coordinator. IT IS ALL FREE-SO COME AND GET IT!

CHOIR VACATION

THE CHOIR IS GOING TO TAKE A WELL DESERVED REST. WE WILL NOT MEET THE REST OF JULY AND WILL BEGIN THE LAST WEEK IN AUGUST WHEN WE WILL BEGIN OUR CHRISTMAS MUSIC AS WELL AS OUR REGULAR SUNDAY WORSHIP. REV. FLESCHNER HAS OFFERED TO START A COMMUNITY CHORUS. IF FUNDED THE CHANCEL CHOIR WILL MEET IN CONJUNCTION WITH THE CHORUS TO WORK ON A CHRISTMAS CONCERT DURING THE WEEK AND ON SUNDAY FOR SUNDAY WORSHIP. WE HOPE MORE WILL JOIN.

MEMBERSHIP CLASSES

Membership classes will begin the week of July 20th. The class will meet according to the most convenient time of those interested. Possible times are Sunday at 5:30, Monday, Tuesday, or Wednesday evening, or following the Thursday dinner. Please speak to the pastor if you are interested. There will be four sessions. Session I Rev. Perry and the U.F.M.C.C. - This is our Story. Session II Worship and Sacraments the meaning of the Church Session III What do we believe about God, about homosexuality, about Christianity Session IV Doctrine Con't, structure of U.F.M.C.C. - Where do I fit in? You may join M.C.C. even if you wish to retain your membership in another Christian body (dual membership). You do not have to join our church after taking these classes but we invite you to be part of the new members that will be received on August 10th.

SUMMER MUSICAL GROUP

REMEMBER THAT WE WILL SEE YUM YUM TREE JULY 26th and EVITA ON AUGUST 9th.

~~NOT~~ A SIN/NOT A SICKNESS

WE ARE ONE WEEK BEHIND THE ANNOUNCED SCHEDULE. SO YOU STILL HAVE TWO WEEKS TO HEAR THE SERMONS IN THIS EXCITING SERIES. THE SERIES IS BEING TAPED AND WILL BE AVAILABLE FOR PURCHASE.

JULY 20th IF YOU CALL ME AN ABOMINATION DOES THAT MAKE ME A SNOWMAN?

JULY 27th MIRROR, MIRROR, ON THE WALL

THERE IS LIFE AFTER BENT

BENT WAS ONLY THE PREMIERE OF THE NEW LIFE PLAYERS. We haven't made up our minds if we will do the Torch Song Trilogy, As Is, OR THE H.M.S. PENTAFORE. Thursday Evening July 31st following our Thursday Evening Dinner we will begin to discuss the future of the New Life Players by talking about all the good things that happened during Bent and those things that we learned from this first attempt about selling tickets, getting word out, making the arrangements for the theater and all the hundreds of details that went into this production. It is our own "how to" book on play production that we are seeking in this meeting plus setting a time table for our next production. We will also be gathering plays for a play reading party. If you had anything to do with BENT we need you. If you didn't but want to be on the next production- come on over....the stage is set all we need are the actors and actresses (and those who can pitch hit as either).

AIDS VIGIL OF PRAYER

SEPTEMBER 5, 6, 7, - 1986

The Fellowship has asked all M.C.C.'s to hold a AIDS Vigil of Prayer this fall. DTF I (Discipleship Task Force) Pastoral Ministries will discuss how New Life will respond to the Fellowship's request at its meeting Sunday July 20th. We will have a cover dish lunch at 12:30 following the Sunday Morning Prayer Meeting and follow up with the DTF meeting at 1:30. The pastor will show a video tape sent out by the Fellowship and will make a presentation followed by discussion of how we can make a response to this important venture. Even if you have not worked on DTF I - Pastoral Ministries before this would be a great meeting to attend. You do not have to commit yourself to anything beyond this meeting. I hope that most of our church will attend and that some of you will join DTF I for its other important meetings and functions. The DTF I meeting in August (third Sunday of the month the 15th will focus on Stewardship. The pastor will present to models for a stewardship campaign plus begin to plan lay lead - preached services on stewardship. You might be a preacher or teacher waiting to blossom. Be with us in July for the AIDS Prayer Vigil and August for our stewardship program.



WE ARE SERIOUS
ABOUT FINDING A NEW HOME

It is getting tight too often for worship here at New Life. Come fall when vacations are over and people are regular again in their usual activities we may find ourselves with standing room only. That is not the most comfortable way to worship so we are seeking a larger space. If you see something we should look at let the church office know. We need the street address, some kind of description, and a telephone number if possible so that we can call. We need something that will seat about one hundred twenty five people. Cost is an object. Our rent with utilities is now \$600.00. We need to stay close to that price range. \$800.00 would be the most that we could even discuss at this time.

AUCTION!

Sunday night, July 20th, we will have an auction after church. We will have some ceramic pieces, some T-Shirts that are sure to be collectors items...and other things if you provide them. Got something to auction? Bring it to church with you! We hope to raise at least \$600 to help us with the hike in our worship space rent.

CAN YOU SWIM ?

It isn't required for you to attend our fall beach trip. What we do require is to know you plan to go. Last trip we had a house full and we expect to have two house fulls this trip. This is one of the most enjoyable activities we do together. Let Eddie Joy know you will be with us at the beach September 26-28.

THURSDAY JULY 10, 8:30 p.m.

Noel will help you find out what you are telling yourself that might not be true about who you really are. Do you have a personal myth that keeps you from the happiness that you should have? Are you taking care of your body so that it is in the best of shape for work and for pleasure? You can be all that you can be and you can do it without joining the army!

SUNDAY JULY 13, 7:00 p.m.

"IF YOU CALL ME AN ABOMINATION - DOES THAT MAKE ME A SNOWMAN?"

Gay men and lesbians are said to be called dogs by the Bible. Is this really true? How does the Bible apply to issues of ethics and morality? If the Old Testament says that it is an abomination to lie with a man as with a woman how can the gay community believe that it is o.k. with God for us to be gay? This evening you will discover the answer to these questions and even get a snowman to take home with you that won't melt from the heat!

THURSDAY JULY 17, 8:30 p.m.

TO HAVE OR NOT TO HAVE...THAT IS THE QUESTION ABOUT RELATIONSHIPS!

You can fight or you can communicate. Noel will show you how! What is the best lifestyle for you? Maybe you will most enjoy the single life. But then maybe you will have your mind changed about being single by someone else attending tonight's workshop.

SUNDAY JULY 20, 7:00 p.m.

"MIRROR, MIRROR ON THE WALL"

Did St. Paul look into a mirror and see the generations of homosexuals that would live and die not knowing that God loved them when he wrote his epistles? This is the most important sermon of the series. We will give you your own magic self image mirror just for being with us on this great occasion. This is the one sermon you have been waiting for.

THURSDAY JULY 24, 8:30 p.m.

In each of us is a little child. Some of us have a little gay child within. Noel will teach us how we can nourish that child and keep it from worry or fear. If you are tense or uptight, Noel will be able to give you some techniques for growth that will help you be a happy gay child. It is not child play but it sure works.

* * * * *

Rev. Fleschner celebrates ten years as a minister of the Universal Fellowship of Metropolitan Community Churches this summer. He has pastored churches in Fort Myers, St. Petersburg, Orlando, and Daytona Beach. He began his ministry as the Assistant Pastor in Tampa. He also served as the Assistant district coordinator and later as District Coordinator for the Southeast District of the UFMCC (the churches in Florida.) He has spoken on the topic of "The Bible and the Homosexual" on radio and television, on college campuses, and in newspapers.

Noel Stypmann, ASCW, is in private practice with RISE Counseling Services. As a psychotherapist he has shown himself gifted with people coming out and having trouble with their sexual identity. He has extensive experience with issues of Self Esteem and Self Acceptance. His "Connections" workshop has been the starting place of new lives for a number of people who attend Metropolitan Community Church.